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Henry Venn

# MEMOIR

OF

# HENRY VENN, B.D.

*PREBENDARY OF ST. PAUL'S, AND HONORARY SECRETARY OF THE CHURCH MISSIONARY SOCIETY*

BY

WILLIAM KNIGHT, M.A.

RECTOR OF PITT PORTION, TIVERTON, AND CHAPLAIN TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY

FORMERLY SECRETARY OF THE CHURCH MISSIONARY SOCIETY

*A NEW EDITION*

*WITH PORTRAIT AND APPENDIX*

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# PREFACE.

THIS revised and compressed *Memoir of Henry Venn* has been prepared for the press at the instance of many friends, who hoped that such a life and character might be more widely studied if presented in a less costly form.

As the book now appears, I am solely responsible for it, though I have adopted the valuable Biographical Sketch almost without change, endeavouring to carry forward, as far as the materials at my command enabled me, a record of the latter and more important years of his life. Several of his friends expressed to me their disappointment that the first edition did not contain more reminiscences from the pens of those who knew him ; but, though I have since applied to those friends and others for such sketches and anecdotes, I have applied almost in vain. Nevertheless, the additional matter to which I have had access will be found full of interest and highly characteristic. I have had the opportunity of availing myself more largely of his private journal ; many important and graphic letters have been added ; and I have to express my thanks to the Rev. Prebendary Wilson, the Rev. Canon Clayton, and the Rev. G. T. Fox for very valuable additions to the correspondence; and last, but not least, to Miss Caroline E. Stephen for a life-like portraiture of her revered uncle.

In order not to interfere with the continuity of the work, I have, along with other documents, removed to the Appendix Mr. Venn's own narratives of the early

years of the *Church Missionary Society*, and his Suggestions for the Organization of Native Churches. They are far too valuable to be lost, and will perhaps some day be prized as no unimportant authorities in connection with the ecclesiastical history of our country. It is with a similar feeling that I have seized the opportunity of adding to this edition Mr. Venn's own memoranda of his share in the debates of the two notable Commissions of which he was a member, whilst I have been careful not to violate any implied pledge of secrecy.

I have endeavoured to profit by the criticisms, most of them fair and friendly, which the former Volume elicited. I never expected that writers moving in a totally different sphere would be able to appreciate a man who devoted himself to a cause which we must love before we can understand; but it is a noble cause none the less, and it is based on those 'certainties' which were the life and power of one who was truly a Father in God.

W. KNIGHT.

PITT RECTORY,
*All Saints Day*, 1881.

# PREFACE TO THE FIRST EDITION.

MANY hindrances, of little concern to the public, have delayed the issue of this memoir. Its preparation was naturally undertaken in the first instance by Mr. Venn's own family, and for a most important and well-executed part of it they are still responsible. The fear of transgressing on the side of panegyric has perhaps restrained them from expressing to the full the admiration which to a stranger would have cost no scruples; but, if the biographical chapter errs in any direction, it only errs in that subdued reticence which to its subject would have been most congenial, and it is no common portrait of a Christian father, friend, and pastor, who brought rare qualifications to a work which he was almost the first to realise under its new conditions and full development.

When, in the course of the memoir, it became necessary to deal with the special work in connection with the administration of the Church Missionary Society, which gradually absorbed all Mr. Venn's time and energies, it was felt that, even at the risk of some lack of unity in the execution, this portion of the narrative might fare best in the hands of some one, if such could be found, who had been associated with him in this work of his life.

His sons accordingly proposed this task to me, as I had been for nearly thirteen years officially attached to the Church Missionary Society, both at home and in the East, and had been through most of that time his confidential coadjutor. Though I shrank from so responsible a part, involved as I was in other duties, I consented to

do my best in a work for which others thought me suitable.

I had some guide as to the points which my honoured friend would have desired to be made prominent, in the various papers, some of them carefully corrected by himself, which were put into my hands; for I remembered his saying to me—'My grandfather kept everything; my father kept nothing; I have taken a middle course.' He had long so completely merged his individuality in the cause to which he had consecrated himself that I felt sure that the memorial most in accordance with his wishes, could he speak to us from his place of rest, would take something of the form into which I have endeavoured to mould it. I recollect, too, his more than once expressing a wish in past years to write 'The Constitutional History of the Society,' leaving me to record the growth of the different missions. This was never achieved, but I felt that in the present review a contribution might perhaps be made towards its accomplishment. His own writings supply the materials, and they can hardly fail of commanding attention, now that they are presented at a single view. Some of the occasional papers thus collected into a permanent form are now either very rare or quite out of print. The sketch of Mr. Bickersteth's secretariat is a work of no small care and pains. Mr. Venn always rated highly his predecessor's assertion of the great spiritual principles of the Society. He believed them to be based on immutable truth, and his single aim and object was to transmit them undiluted and unimpaired to his successors.

The same arts that did gain
A power, must it maintain.

W. KNIGHT.

PITT RECTORY, TIVERTON,
*April*, 1880.

# CONTENTS.


| CHAPTER | | PAGE |
|---|---|---|
| I. | EARLY YEARS AND LIFE AT CAMBRIDGE, 1796-1827 | 1 |
| II. | MINISTERIAL AND DOMESTIC. 1827-1839. DRYPOOL AND HIGHBURY | 49 |
| III. | LETTERS. 1835-1846. DEATHS OF MISS A. SYKES AND MRS. VENN. RESIGNATION OF ST. JOHN'S, HOLLOWAY | 81 |
| IV. | THE CHURCH MISSIONARY SOCIETY | 132 |
| V. | PRIVATE JOURNAL, 1849-1856 | 190 |
| VI. | PERSONAL TRAITS | 242 |
| VII. | LETTERS, 1846-1872 | 291 |
| VIII. | THE CLOSE | 355 |
| | APPENDIX | |
| | A. FOUNDERS OF C. M. SOCIETY, AND FIRST FIVE YEARS (1799—1804) | 385 |
| | B. RETROSPECTIVE ADDRESS, MARCH 7, 1862 | 392 |
| | C. MINUTES ON THE ORGANISATION OF NATIVE CHURCHES | 412 |
| | D. EPISCOPACY IN INDIA AND MADAGASCAR | 438 |
| | E. POLITICS AND MISSIONS | 446 |
| | F. MISSIONS IN THEIR VARIETY | 456 |
| | G. SOME EMINENT MISSIONARIES | 460 |
| | H. INDEPENDENT ACTION OF C. M. SOCIETY | 463 |
| | I. THE PROPER INTERPRETATION OF THE BAPTISMAL SERVICE | 477 |
| | J. COMMISSION ON CLERICAL SUBSCRIPTION | 491 |
| | K. RITUAL COMMISSION | 497 |
| | L. NOTICE OF AFRICAN COMMERCE | 509 |

# MEMOIR OF HENRY VENN, B.D.

## CHAPTER I.

### EARLY YEARS AND LIFE AT CAMBRIDGE. 1796—1827.

HENRY VENN, the subject of the following pages, was born at Clapham, of which parish his father was rector, on February 10, 1796. The genealogy of his family on the male side was a matter in which he always felt much interest, as had been the case with his father before him, and about which they both made many and careful inquiries whenever they could find time and opportunity for the purpose. This interest he retained indeed to the close of his life, though pressure of other work prevented him, after a comparatively early period, from devoting more than an occasional fragment of time to such investigations.

A tradition had long prevailed in the family that his ancestors had been clergymen of the Church of England in an uninterrupted line since the time of the Reformation. This has been several times stated in print. Of the first link in this chain, however, no documentary proof could be obtained, in spite of researches (repeated

occasionally at various intervals, both by Henry Venn and his father before him) in Doctors Commons, the Matriculation and Admission Books at Oxford, the Registry of Wills at Exeter, and elsewhere, and many parish registers in various Devonshire villages. What is definitely known, however, shows a clerical line, which is almost certainly unique in its way, and a brief account which, therefore, can hardly be unacceptable to those who have any interest in the fortunes and characteristics of the Church of England. No one of the line ever obtained, as far as is known, any kind of ecclesiastical dignity beyond an honorary prebend, yet with scarcely an exception none of them failed by devotion, integrity, and inflexibility of purpose to leave some permanent memorial on record, to the present time, of his life's work.

It need hardly be said that men of this stamp would be often, if not mostly, on the unpopular side, or at least be found to advocate their opinions in an unpopular way.

The first of the line of whom anything certain is known is William Venn, vicar of Otterton. He was born in Devonshire in 1568,* and educated at Exeter College, Oxford. He was ordained at Exeter, and

* Presumably at or near Payhembury, then and ever since the centre of a family of yeomen of that name. He was admitted at Exeter College as 'filius pauperis.' This proves but little as to his parentage. It would be a fitting enough designation at any rate for the son of a country parson of that day, and in fact his own son was subsequently so admitted at the same college. By this designation certain admission fees were avoided. As a striking instance of the uncertainty in the spelling of surnames, and the consequent difficulty sometimes of verifying genealogical statements, it may be remarked that he is matriculated as 'Fenne,' is admitted in the bursar's books as 'Fen,' was ordained as 'Fenne,' instituted at Otterton as 'Venne,' but is styled in the parish register 'Venn.'

resided apparently in Devonshire all his life. He is referred to in a memorial tablet still extant at Thelbridge Church, erected in memory of his son Robert, who was vicar there. His eldest son, Richard, influenced doubtless by the county attractions of those days, was also educated at Exeter College, and succeeded his father as vicar of Otterton. He underwent considerable suffering and persecution during the Commonwealth, of which a full account is given by Walker in his 'Sufferings of the Clergy.' He was examined by Fairfax at Tiverton, and by the commissioners at Exeter; treated with much roughness, carried about prisoner with the army for a time, and ejected from his living. For some years he and his large family wandered about in great poverty and distress. For nearly a year during this time he was in prison at Exeter. It is almost needless to say that the only charges against him were his loyalty to the King, and his 'saying of mass' or using the Book of Common Prayer. Full particulars of all that is known of his life are given in Walker's narrative, just mentioned, who obtained them from Mr. Venn's daughter-in-law. He lived to re-enter his living after the Restoration. His son, Dennis Venn, again, in turn, went to Exeter College, where he graduated in 1669. He held the living of Holbeton, in Devonshire, where he died at a comparatively early age. Scarcely anything is known of him personally. His widow was left, herself young, to carry on the education of their three young children, which she seems to have done with extraordinary firmness and success. It is related of her (a somewhat similar story is recorded by Plutarch in the case of a Roman matron) that being asked when she meant to send her son to college, she replied, 'When he can say

*No* boldly.' This son Richard was educated, during the latter part of his boyhood, at Tiverton, at Blundell's school, then one of the principal schools of the county. He went to Sidney Sussex College, Cambridge, where there were scholarships and fellowships confined to students from Blundell's school. He gained credit there for his diligence and learning, but still more by some remarkable instances of firmness under peculiar temptation. After taking his degree in 1712 he went to London, where he spent the rest of his life. He held the living of St. Antholin's, Watling Street. He was a man of singular determination and courage, both physical and mental. He was also remarkable for great liberality towards the poor, and especially towards distressed clergymen. His strong High-Church principles were strenghtened on their political side by his marriage with a Miss Ashton. Her father, Richard Ashton, Esq., had been Paymaster of the Pensions to King Charles II., and Privy Purse to James II. He is principally known by his resolute and successful opposition to the election of Dr. Rundle, who was an intimate friend of the Lord Chancellor, to the bishopric of Gloucester. He announced his intention of appearing publicly at Bow Church and opposing him on the ground of the Socinian opinions which he had heard him utter in his company. As Dr. Gibson, the Bishop of London, heartily agreed with him in his opposition, they were finally successful.* After Mr. Venn had been both bribed and threatened to induce him to be silent, and after the bishopric had been kept vacant for a year, Dr. Rundle was finally appointed

* A full account of the matter is given by Lord Hervey in his 'Memoirs of the Times of George II.' It is written with a strong bias in favour of Dr. Rundle.

to Derry instead. This naturally brought him into considerable obloquy, the effect of which was increased by the high station and influence of Dr. Rundle's principal friends.

The domestic manners of the family were of a somewhat patriarchal style. They are thus described by John Venn, Rector of Clapham.

In the education of his children my grandfather combined the natural firmness and decisiveness of his temper with much affection. He was indeed absolute in his power, and no child durst presume to manifest the least opposition to his will. The system of Solomon he preferred to that of Rousseau. He always required an absolute and instant obedience. Upon any heinous offence the delinquent was secluded from the family, and the rest of the children and the servants forbidden in the strictest manner to hold any communication with him. In the evening it was the custom, according to the venerable and patriarchal mode prevalent in that day, for all the children to kneel before the father and ask his blessing before they retired to rest. The delinquent was allowed to join the rest and enter the parlour, but if his punishment was not thought to have been carried to a sufficient extent he was immediately on his entrance ordered back to his confinement with a peremptory 'Begone!' and he knew that at least another day must elapse before he could be admitted into favour. Yet with all this strictness his children loved him with as fervent an affection as they honoured him with a profound reverence. I can myself bear testimony to the ardour with which they were wont to speak of his memory. He made it a rule never to permit his children to encourage a spirit of self-conceit or arrogance. He would check it when it appeared even in such instances as their saying, 'Our house,' 'Our servants.' They were to say, 'My father's house, servants,' etc. He was, perhaps, scarcely

sufficiently sensible of the original difference of character in children, and therefore expected all his children to be as intrepid and as firm as himself. Finding that his daughter was afraid of spirits, after endeavouring to convince her how groundless her fears were, he obliged her to go by the light of the moon into the church which stood at a little distance from his house, and bring him a book from the reading-desk, on the evening of a day on which a corpse had been interred in the aisle, through which she would have to pass.

His second son, Henry Venn, well-known as one of the early leaders of the Evangelical movement in the Church of England, having had his biography published,* a very few facts only need here be recorded. He was born in 1729. He was educated at Jesus College, Cambridge, where he became a scholar, and afterwards a fellow of Queen's. He inherited at first the High-Church principles of his father, and distinguished himself by similar zeal and devotion.

The great change in his convictions, which brought him over to become one of the leaders of the obscure and despised set of the so-called Methodists or Evangelicals, is fully described in his life. After holding the curacy of Clapham for five years, where the hereditary connection of his family with that of the Thorntons' first commenced, he was appointed to the living of Huddersfield, in Yorkshire, in 1759. This was the principal scene of his labours.

After twelve years of exhausting labour there, failing health forced him to resign the charge of this populous parish. He soon afterwards moved to Yelling, near Cambridge, of which place he remained rector till his

* 'The Life and Correspondence of Henry Venn.'

death in 1797. The last twenty years of his life were marked by no peculiar or striking events. His intercourse with the young men at Cambridge is to be regarded as his chief sphere of usefulness during this period. Several of the most eminent and laborious ministers of the generation which succeeded him might be mentioned as having been visitors at Yelling during their residence at Cambridge. One of the earliest amongst the number was the late Rev. T. Robinson, Vicar of St. Mary's, Leicester; who, as his biographer informs us, took Mr. Venn for his 'prototype' in the discharge of his ministerial duties. A still more prominent name is that of Simeon, who, in a letter to the author of the 'Life,' says: 'I most gladly bear my testimony that not the half, nor the hundredth part of what might have been justly said of that blessed man of God, is here spoken. If any person now living, his surviving children alone excepted, is qualified to bear this testimony, it is I; who, from my first entrance into orders to his dying hour, had most intimate access to him, and enjoyed most of his company and conversation. How great a blessing his conversation and example have been to me will never be known till the Day of Judgment.'

Shortly before his death he removed to Clapham to be near his son, who was then rector of that parish. Here he was able to renew his intimacy with the Thornton family, and others of the well-known residents. [His surviving grandson, formerly Prebendary of Hereford, has recorded that his mind in these closing years of his life was much occupied with the thought of the spread of Christ's kingdom in the world. He used to look with keen eagerness for the reports of the few societies then engaged in Foreign Missions, scanty and

meagre as they were. His little namesake was but an infant then, but he used to take him in his arms or hold him on his knees, looking fondly at him and blessing him, and 'it may well be believed that the unceasing and earnest prayers, which for years together were offered up for the conversion of the heathen, were in one way, at least, answered and rewarded when his son became one of the founders of the Church Missionary Society; and when that little child grew up to love the society, even when a youth, and to devote to the service of that society, for more than thirty years of his life, such gifts and graces as have rarely been found combined in any one man, and with a success which continually called forth the gratitude and praise of all its friends.'] As an author, he is best known by his 'Complete Duty of Man,' which has gone through a number of editions. He died in 1797. A medical friend, the late John Pearson, Esq., who frequently visited him at this time, observed that the near prospect of dissolution so elated his mind with joy that it proved a stimulus to life. Upon one occasion Mr. Venn himself remarked some fatal appearances, exclaiming, 'Surely these are good symptoms!' Mr. Pearson replied, 'Sir, in this state of joyous excitement you cannot die.'

Of his son, John Venn, the Rector of Clapham, something has already been said at the commencement of this chapter. He was born in 1758, and educated at Sidney Sussex College, Cambridge, where he graduated in mathematical honours in 1781. After holding for a time a small living (Little Dunham, in Norfolk), he was appointed to the Rectory of Clapham, in 1793, which he held till his death in 1813. It is here, in connection with the so-called Clapham Sect, that he is best known.

His most enduring work was the formation of the Church Missionary Society, to which further reference is made in a later chapter of his memoir. He presided at the first meeting held for the purpose of establishing it, prepared many of the earlier documents, and took part in all the deliberations of the committee so long as his health permitted.

About the early years of the future Missionary-secretary there is not much to say, beyond the fact that, owing to various circumstances, he was much thrown into the society of those older than himself, and thus acquired a degree of maturity and manliness of character which seems to have struck all who became acquainted with him. He lost his mother in his early childhood; and, being the eldest son, soon became to an unusual extent the guardian and adviser of his brothers and sisters.

The following brief autobiographical account was drawn up by himself for his children. It was begun at Torquay, during the first days of bereavement following the death of his wife, and when he had himself been for a time laid aside from all parochial work by a dangerous illness. It was never continued, for, on recovering health, the parish and his secretaryship soon absorbed all the time which would have been thus employed.

In the year 1805 Samuel Thornton, a year younger than myself, came to be my father's pupil and to be educated with me. Then I suppose plans of instruction were adopted, such as my father's wisdom was well calculated to devise; but he was overwhelmed with the business of his important ministerial charge, and could only hear us our lessons in a morning from eight to nine o'clock. . . . The rest of the time we learnt our lessons alone in a schoolroom which opened out on a play-

ground, and two windows looked into the street. I have a more lively recollection of transactions at the door and window than at the table. . . . I cannot but in some measure deplore the idle and desultory habits of reading which I thus acquired. That habit of strenuous application and exact attention which boys get at a good school, and under the excitement of emulation, I never had, and when I went to College I grievously felt the want of it, and was forcibly discouraged by that feeling, far beyond the reality of the case. . . . Samuel Thornton remained with us till he went to sea in 1812. My other dear and constant companion was Charles Shore (the first Lord Teignmouth's eldest son), and George Stainforth during his holidays. My recollections of these years are all of unmixed happiness. My father was always pleased with me and most tender to me; but his constant occupations and ill-health removed him in some degree from that familiar companionship which would otherwise, I am persuaded, have been his delight. Hence, perhaps, with the most romantic love for him, I had always a degree of awe in his presence. When Samuel Thornton went for the holidays to his father's beautiful seat, Albury Park, I generally went with him, and was treated like a son in every respect. . . . I met with universal kindness and attention from all my father's friends, and thus I was brought much more forward in life, as it is called, than boys usually are, and prepared, by premature experience of the kindness and confidence of friends, for that difficult situation to which I was called at my father's death, at the age of seventeen, to settle his affairs and make various family arrangements. . . . In 1812 the two sons of Sir Thomas Baring, Thomas and John, came to be my father's pupils; they were much younger than myself, and I was in some measure to instruct them. . . . My father gave me the wisest instructions about my studies, set me a high standard of accuracy, excited a desire to excel in composition and style of writing, and to enter into the spirit of an author; he encouraged me, also, to seek the acquisition of *all* kinds of knowledge—

mechanical knowledge, astronomy, electricity, gardening, and heraldry.

The estimation in which Evangelical opinions were generally held in those days of course prevented any great degree of intimacy, on the part of the Rector's family, with persons outside the so-called 'Clapham Sect.' Indeed, the mere fact of entertaining such opinions must have operated to some extent as a barrier against the world. And this had its advantageous side. One naturally looks for some vigour of character in the members of a struggling and separate body, and it may have been in part owing to such circumstances that from the comparatively small number of the society at Clapham proceeded so large a proportion of men eminent for their ability, force of character, and perseverance. In the following generation this vigour of character naturally showed various developments, and led to different though not entirely hostile careers; but it could have been no ordinary circumstances which served to train such men as Lord Macaulay, Sir J. Stephen, the Wilberforces, the Grants, and others, besides the subject of this memoir. However else these men differed in gifts and opportunities, they were alike in their indefatigable diligence and conscientiousness: and those who knew the others would probably say of them, what those who were most intimate with Mr. Venn would certainly say of him, that this conscientiousness took at last the form of what may really be called an acquired incapacity for anything in the shape of loose and slipshod work. Of the inside life of this society, or of certain members of it, two accounts* have already

* Sir J. Stephen, 'Essays in Ecclesiastical Biography' ('Wilberforce and his Associates;' 'The Clapham Sect'). G. O. Trevelyan, 'Life of Lord Macaulay.'

been given to the world; both are so graphic in themselves, and by such distinguished authors, that others may well shrink from the task of attempting another picture of what has been already so well described.

It would of course be absurd to imply that anything deserving the name of persecution was exercised towards such a society as this. The high position in Parliament, commerce, and elsewhere held by some of the leaders of the party put it out of the question that there should be even any very strong expression of contempt felt toward them. What was produced was rather that sort of isolation which the earnest sympathy of a limited body would necessarily experience when met in almost every direction outside by alien tastes and the chill of indifference to the objects and causes in which they felt the most passionate interest. This isolation was naturally much greater in the case of the occupants of the Rectory. Even such religious outsiders as Bentham and Romilly were brought into connection with Wilberforce, Zachary Macaulay, and other prominent leaders of the anti-slave-trade party, by the necessity for some kind of common action in this and other of their philanthropic struggles. But the breach between the Evangelical clergyman and the rest of the world was more complete; and even between himself and the rest of his clerical brethren it often amounted to a chasm. One instance related by himself will seem almost incredible to many at the present day.

Those of us whose recollections extend sixty years back can well remember how the High Churchmen of that day held these names (Cecil, Martyn, etc.) in the lowest estimation, and how jealously they kept themselves aloof from all association

with them. In the present day it will hardly be credited; but one of these early recollections may serve as a specimen.

One of the most prominent representatives of High-Church principles was the Bishop of London. A near relative of the Bishop, after being a guest at Fulham Palace, was to visit Mr. Venn, at Clapham. We were ourselves sent to wait at the Bull's Head, a mere public-house, three hundred yards from the Rectory of Clapham, and to bring the visitor to the Rectory. The truth being, that the Bishop of London could not allow his carriage to be seen to draw up at Mr. Venn's Rectory, though it might be seen to set down a lady at a small public-house.*

It must not be thought that the life inside these walls was of the dull and stiff character which satirists are fond of depicting as appropriate in a Methodist establishment. The few survivors from the inmates, or constant visitors, at the Rectory at Clapham, would say, that for sunny cheerfulness, few family circles could compare with it. The affectionate intimacy of close friendship far more than made up in intensity what might be lost in the breadth of slight acquaintanceship; and the strong scientific and literary tastes of the head of the house communicated to the younger members of the family an impulse which found a range ample enough for all reasonable purposes, in spite of the total exclusion of fiction and the stage. As a slight indication of the thoroughness and sound sense which directed the education of some children, even in those days, it may be remarked, that the girls were, up to a certain tolerably advanced point, taught Latin just as carefully as their brothers; and that the whole family were instructed in the art of writing shorthand, a useful acquisition of

* *Christian Observer*, January, 1870.

which most of them continued to make thankful use throughout their lives.

It was during these early days at Clapham that his first associations with missionary efforts in Africa were formed. Several of the leading natives of Sierra Leone had been persuaded by Mr. Zachary Macaulay to entrust their sons to his care for education in England, and an establishment was formed for their reception at Clapham. 'The writer of this paper* recollects, in early boyhood, being invited by Mr. Macaulay one Saturday afternoon, to go with him to the African Seminary, to hear the boys examined in the Bible. They stood in a semi-circle round Mr. Macaulay, while he questioned them in Scripture History. Mr. Henry Thornton stood by Mr. Macaulay's side, evidently much interested in the group before him; while Mr. Wilberforce, on the outside of the group, went from boy to boy, patting them on the shoulder as they gave good answers to the questions, and giving them each a few words of encouragement, and an admonition to teach the same truths to their countrymen.' Eight of these boys were subsequently baptized in Clapham Church, by Mr. Venn's father, in 1805.

It may be remarked, that although the Church Missionary Society had been founded in 1799, it was not till about this time that it sent out the first two missionaries, Messrs. Renner and Hartwig.† Before they sailed for Sierra Leone, they came and spent a few days in his father's house at Clapham.

The outward features of Clapham have changed more

* H. V. in *Christian Observer*, 1872.

† Mr. H. married Sarah Windsor, nursery-governess in the Rev. J. Venn's family, and the first person of English birth, who became a missionary of C. M. S.

by addition than by destruction or direct alteration. The Common is now in itself pretty much what it was then, though the centrifugal spread of London has naturally robbed it of much of its rustic quiet and seclusion. How complete these characteristics were seventy years ago, is well indicated by some personal reminiscences of the present Lord Teignmouth (then Charles Shore) :—'My latest remembrance of your father at Clapham, was on my visiting him some time after we had ceased to reside there (1808), when we ranged the neighbouring commons with his gun, the only instance in which he occurs to me in the character of a sportsman.'* The church too, the 'New Church' as it was then called, which stands at the east end of the Common, though it has not been able altogether to escape the touch of the restorer inside, retains its outside features as solid, and as ugly, as when in 1776 the vestry of the parish, with an admirably clear conception of what they wanted, and felt sure that they could secure, resolved 'that a strong church be built.' This was the church in which Mr. John Venn ministered, from 1792 to his death in 1813. The so-called 'Old Church' was during this period used only as a mortuary

* Communicated by letter. The letter concludes with the following affectionate reminiscence : '. . . He concluded his last letter to me, accompanied by his photograph within two weeks before his death, by observing that he was awaiting his summons. And few, perhaps, have been better prepared for the event. Fully had I hoped for another opportunity of welcoming that cordial greeting which had never failed me during upwards of seventy years of affectionate intercourse, exact reflex of the characteristic staunchness which marked alike his attachment to his friends and devotion to his duty. But severe illness intervened. I shall ever feel that it has been one of the happiest circumstances in my life, and one of its chief privileges, to have enjoyed during so many years your father's uninterrupted and valuable friendship.'

chapel. It was disused from public worship after the new church was built, until it was re-fitted for divine service about 1827. It is here that John Venn, and his father Henry Venn, the Vicar of Huddersfield, and author of the 'Complete Duty of Man,' are buried. The only rectory (it is used as such no longer), has also seen but little change, presumably none since Mr. John Venn's death in 1813. The quaint old-fashioned building, with its gable-ends, of which a picture hung in Mr. Venn's bedroom till his death, was somewhat modified and enlarged, in preparation for his father's second marriage, in 1812, but it has undergone little subsequent alteration. But, except in some of these external characteristics, the change is complete about the Common. As Mr. Trevelyan says ('Life of Macaulay'), 'What was once the home of Zachary Macaulay stands almost within swing of the bells of a stately and elegant Roman Catholic chapel; and the pleasant mansion of Lord Teignmouth, the cradle of the Bible Society, is now turned into a convent of monks.'

In March, 1813, Francis Baring and I were transferred as pupils to Professor Farish, who then resided at Chesterton, near Cambridge. [He was Lucasian Professor of Mathematics, and one of Mr. John Venn's oldest and most intimate friends. They had been College contemporaries.] The Professor only undertook to superintend our mathematical studies; which he did by displaying before us the extraordinary power of lucid explanation which he possessed on such subjects, but seldom examining the progress we made. His kindness, however, to us was parental, and very great advantage I am sensible we both derived from his clear and comprehensive grasp of mind on all subjects within the range of his thought. My cousin, H. V. Elliott, kindly undertook to superintend my classical

studies, for which task never was a person better qualified in every respect; but I had been too near a companion to him, and he had too much confidence in my private application, to make this plan answer. Nevertheless, I derived much more from his instructions than I had ever acquired before.

His father soon after this became dangerously ill; and in June, 1813, young Henry Venn was summoned back to Clapham, to his death-bed. It was upon this, or a similar occasion, that Mr. Venn, as he afterwards told some of his family, lifting up his heart to God, solemnly pledged himself, in dependence upon His grace, to give himself wholly up through life to the service of his God and Saviour.

What an opinion his father had already formed of his ripeness of judgment and prudence, is indicated by the fact, that he appointed him executor at this early age of seventeen.* Amongst other duties to which this appointment introduced him, was the collection and publication of his father's Sermons, a rather unusual employment for one who was not yet a freshman at College.

Added to the time which was required for one a novice in accounts to settle many long and intricate ones, I had at the same time to manage many of the affairs of the living, and provide Mr. Dealtry with that information which is required by one perfectly new to anything of the kind, he having never before even had a curacy [Mr. Dealtry, afterwards Archdeacon of Surrey, was Mr. John Venn's successor at

* 'I hereby constitute [his sister, J. C. Venn], together with my beloved son Henry, whose prudence and discretion will amply make up for his want of years and experience, executors . . . ' All the business part of the office of course fell upon Henry Venn, but he was much assisted by the advice of such friends of his father as Zachary Macaulay, James Stephen, and John Cunningham.

Clapham]. A great portion of my time and thoughts has been also occupied in placing in a proper train the Sermons designed for publication. Though four persons had kindly engaged to do all in their power, I was yet obliged on many accounts to do much myself; I hope I have now settled that matter. *

He soon returned to Professor Farish's house, and remained with him until he commenced residence at Queens' College in October, 1814. Queens' was then in a very flourishing condition. In point of numbers it stood about fourth on the list, the total number of undergraduates in the University being barely over one thousand—somewhat less than half what it now is. Dr. Isaac Milner, the celebrated President of the College, was then an old man, and growing very infirm ; he was, moreover, much absent from the College during his residence at his deanery at Carlisle. A vivid account of him, as he exhibited himself when in his prime, has been given in Sir J. Stephen's 'Essays,' already referred to.

It was to Dr. Milner's traditional reputation that the College probably owed its success, rather than to any special merit on the part of its tutors and resident Fellows. Whether the resident dons there were very much rougher and more eccentric in their behaviour than their contemporaries in other Colleges might be left to University annalists to determine ; but there is no doubt that the general tone prevailing amongst them, and indeed the doings of several of them, were of a kind to startle a young man brought up in a strict household, and accustomed by the society of his family and friends

* Letter to H. V. Elliott, August, 1813.

to look for courtesy and refinement as a matter of course. Contemporary satires are no exact evidence of facts, but they serve to indicate general tendencies. In some burlesque verses entitled 'Scenes from Alma Mater,' somewhere about this date, a description is given of the various members of the society of Queens', and an incident is recorded in which, 'fired with frenzy, they all fell to blows.' There appears, after all, to have been no great exaggeration in this description, since Mr. Venn, in a letter of remonstrance and appeal directed, soon after taking his degree, to the Master (whether actually sent or not we do not know) speaks of it as a matter of notoriety that, on one occasion at least, two of the Fellows had come to blows. This row, which, it may be added, took place in the presence of strangers and undergraduates, is alluded to by him as a not unnatural result of the constant scenes of violence and intemperance which prevailed at the time. The impression left upon his mind by these recollections was probably the cause of the decided unfavourable judgment which he afterwards entertained about the disadvantages of a prolonged residence in College.*

The building itself is almost entirely unchanged, and is supposed to be the oldest extant piece of brickwork, of any size, in the University. It was then, as it is now, and as it has been any time during the last three hundred years—with the exceptions of the ugly alterations and additions of the last century—one of the most

* The hero of the well-known anecdote (mentioned by Conybeare in his 'Essay on Church Parties'); the vicar who was said to have remarked, on hearing that his church in Cambridge was being filled to crowding during his absence by a popular young substitute, 'that it did not matter, for he could soon empty it again,' was a resident Fellow of Queens' at this time.

picturesque pieces of old red brick to be found in the place. It has, on a small scale, every feature which a College can want, with its various courts, its cloisters, its still only partially explained Newtonian sun-dial, its quaint old wooden bridge, and the charming retreat of its College gardens along the river-bank, with the Master's bowling-green on one side, and a sort of secluded wilderness of noble old elms on the other.* The present King's Bridge, it may be remarked, did not exist then; the invasion of privacy and destruction of view, from the Queens' side, caused by its erection was a very sore point with Dr. Milner, and nearly brought about a rupture between him and Simeon.

Henry Venn's principal friends at College were George Stainforth, an old Clapham acquaintance and connection; his cousin, H. V. Elliott, who had just taken a brilliant degree, and was reading for his fellowship at Trinity; C. J. Shore, afterwards Lord Teignmouth; and Clement Francis, of Caius. A year later, in his own College, he made the acquaintance of Joshua King, afterwards President of the College. This acquaintance soon ripened into close intimacy, and for many years they were in constant communication and companionship. Complete prostration of health and strength on Mr. King's side, and the gradual separation necessarily brought about by Mr. Venn's devotion to a cause with which his friend had but little sympathy, prevented them from retaining the same intimacy in later years.

* Dyer, in his account of Cambridge (published 1814), says of this walk (known as Erasmus' Walk), 'Let no one leave these grounds without going to the end of that walk by the side of the river, and let him thence look to the view on the opposite side. Nor let him say, It is the best in Cambridge, or, It is well enough for Cambridge: though it has not hill or dale, perhaps it is one of the best anywhere.'

He always retained, however, the most affectionate recollections of his old friend, and was one of the many who fully believed that his brilliant talents and abundant energy would unfailingly have ensured him a distinguished career, but for the total prostration of health which before very long removed him from active life.

Of his doings in his undergraduate days we know but little. He read very steadily, both from natural taste and conscientious conviction, and from the knowledge that in a family where the numbers were large and the means small, much would depend upon the character and attainments of the eldest son. He gained a College prize for a Latin declamation, and two prizes in mathematics, and was elected a scholar in his second year. During part of his time he read with Jacob, the famous senior wrangler in Whewell's year, 1816. He extracted, altogether, as steady readers seldom fail to do, a very large share of enjoyment and profit from his College career.

His religious convictions, which were already very decided, were in substance those which he retained through life, and which he held in common with his father and grandfather. The circumstances then probably tended to emphasize the religious character of a College student. The distinction between a 'religious man' and one who was not so was in those days still very sharply marked, the former being commonly known as Simeonites. A man, therefore, had almost at once to make up his mind and take his side, and if he chose the former party he found himself amongst the few. Charles Simeon was then in full enjoyment of his powers and influence, and to attend his church regularly, and his Friday evening classes in his rooms in College, was the natural course for

those who had any kind of leaning towards Evangelical views. In the case of Henry Venn there were, of course, special reasons for this, owing to what may be called his hereditary connection with Simeon. It was to his grandfather, when Rector of Yelling, that Simeon owed much of his change of views. His father was a College contemporary and friend of Simeon, and remained in close intimacy with him through life. To this, of course, was added his own personal admiration for Simeon's character, and his agreement with all that was essential in his religious opinions.

There were already some signs of religious revival in the University. Simeon had, to a great extent, lived down the bitter opposition that had marked the commencement of his career, though a single incident will show that this opposition was still by no means extinct. Mr. Venn and a friend of his had had some discussion about the propriety of another fellow-student continuing to attend the services at Trinity Church in spite of the prohibition or strong remonstrances of his College tutors. The case was referred to the Bishop of Gloucester.* His judgment was that 'he had better tell the master or tutor that, in obedience to his directions, he will no longer go to Mr. Simeon, though, at the same time, he must declare that it is merely in obedience to their authority, and not from any alteration in his own principles.' Of the customary employments and opportunities of a religious student at the present day hardly any were then available. The Jesus Lane Sunday School was not established till some

* Dr. Ryder, a great friend of Simeon's, and in general sympathy and agreement with him. What seems strange is not so much that the Bishop should have offered this advice, as that the College authorities should have given ground for its being offered.

years later, and of course no other such school existed. The Bible Society had a branch already in Cambridge, but the Cambridge Association of the Church Missionary Society was not founded until November, 1818.* With the exception of Simeon's parties, religious sympathy probably found almost its only expression in the private intercouse of intimate friends. 'Looking back, what my memory mostly rests on regarding him is a long walk and conversation, in which the spirituality of his mind and earnest interest in the religious state and religious progress of those he was with (myself especially at that time) so came out that I never lost the recollection of it.'† The only approach to any public testimony to his views which we know him to have given during his student days was an address at a small Bible Society meeting at Haslingfield, a village six miles from Cambridge. The curate in charge there was a Mr. Clarke, a connection of his through his brother-in-law, J. Stephen, Esq.

How completely he had already attempted to fulfil the charge imposed upon him by his dying father, of watching over the temporal and spiritual interests of the rest of his family, will be shown by the following extracts from a letter to his aunt, written just after his entry to College. We quote at some length, in order to show how remote his thoughts and cares already were from those of the bulk of freshmen in their first term. The subject of discussion was the choice of a profession for his younger brother, and the expediency of accepting

* Simeon says in a letter (November 30, 1818, 'You will be surprised to hear that we have just had a public meeting for the Missionary Society. I trembled when it was proposed, and recommended the most cautious proceeding.'

† Letter from the late Rev. E. B. Elliott.

a promise to secure him a writership in the East India Company's service. He says:

I am prevented by full employment during the last week from writing to you upon the subject which has engaged so much of my thoughts, and has met, I doubt not, with the same anxious consideration amongst you. It would have been much more satisfactory to me to have been able personally to communicate the result of my own thoughts, and have conversed with you upon it; but, as it would have been impossible for me to leave College at this time, I write to tell you the light in which I view the subject, and the conclusion I have come to. . . . I think it must be granted India has much the preference; what, then, should retain him at home, but religious considerations and the affections of his family? As to the first, it is to be determined whether with the same degree of zeal and devotion to the cause of the Redeemer, there is room for as much usefulness in the station he would be placed in in India as in his own country, if not by direct, yet by indirect means to advance the glory of God and do good to others. It is Mr. Simeon's decided opinion that there *is*, as well as Mr. Farish's; and I confess I am inclined myself to think, that the good a pious and excellent minister has it in his power to do in his parish is often overstated; and that our ideas upon the subject are frequently confined from our being most accustomed to see good arise from *their* labours, and not looking sufficiently at agents not so apparent to us. The reformation wrought in any collected set of persons we can readily estimate, and the effect of a ministry upon any congregation is apparent to everyone, whilst it is far more difficult to say how much benefit religion has derived from the labours of such a man as Mr. Grant, in the case of India. . . . The next consideration in a religious point of view, is the effect upon his own mind, and how far the temptations of India are greater than those in this country. You see what Mr. Macaulay thinks of this. Mr.

Simeon has told me expressly that now he did not think that the danger of falling into temptations in India would be much greater than in this country. . . . When I think of parting with him, it throws a gloom over the prospects of after-life, and at once dashes to the ground the most pleasing vision of happiness among the scenes of this chequered world. I had formerly delighted to look forward to a time when we should be fellow-labourers in the Lord's Vineyard, when we should be engaged in the same work, and solace our common cares and trials in each other's company. How truly is it said, 'A brother is born for adversity,' there is no earthly friend to compare with him. I pray God that we may be directed and overruled to decide on that which shall be most conducive to His glory, and the good of the soul of our brother. To Him I commit the matter, and feel a confidence that He who hath hitherto, will still continue to guide us safely.

The letter is a very long one, and every bearing of the question is thus anxiously and affectionately discussed.

The outdoor life of the students of those days was, we need not say, widely different from that which the bustle and publicity of athletic pursuits has now rather commonly associated with University residence. There was no boating whatever, in the modern sense of the term; no boat-club or eight-oar existed till long after this date Mr. Venn used to say, that amongst his acquaintances, there was but one who ever went on the river, and that in a solitary sailing boat. The favourite outdoor exercise was probably riding, at least for those whose tastes and means permitted this resource. For this amusement, the still uninclosed state of much of the country about Cambridge offered peculiar facilities.* Mr. Venn's means

* 'An excellent causeway was cast up at the expense of W. Worts, Esq., to Gogmagog Hills, four miles east of Cambridge, where gentlemen

did not of course permit much of this indulgence, and he had to be content with a merely occasional holiday expedition, mostly at the end of term, to Ely, where he had an uncle, a Dr. King, Canon of the Cathedral and Fellow of Trinity. For the majority of the students, there was no resource available but to take walks. Dinner at three o'clock, Chapel at five or six, and a hurried constitutional between (always in cap and gown), seem, as regards the quieter race of students, to have pretty well occupied the hours which modern requirements tend so imperatively to demand of an undergraduate for the development of his muscular activity.

The strong competition which now compels men to concentrate their efforts upon a single examination showed itself in a much feebler shape then. It is true that there was but one Tripos, the Mathematical, but it would appear that College regulations secured in many cases a somewhat more general culture than is necessarily attained under the present system. A fair knowledge of Classics was always required for a Fellowship at Queens' in those days; in fact, the actual examination was nearly confined to these subjects. Mr. Venn, for instance, after his degree, though he had obtained College prizes in Classics, devoted the whole following year pretty steadily to classical study before sitting for his Fellowship examination. The keeping of Acts, too, though rapidly declining towards that farcical condition which it had obtained some time before it was finally abolished for the Arts degree, still demanded some non-mathematical study and thought. Locke's 'Essay,'

ride out clean in the depth of winter, and from these hills there is a fine carpet-way for several miles, particularly towards Newmarket.'—'Cantabrigia Depicta,' 1781.

amongst other works, had often to be studied pretty carefully. Mr. Venn's copy of this 'Essay,' used by him when a College lecturer some years later, is marked with many notes and comments, indicating the scrupulous care with which he had studied the work himself before undertaking to teach and test others in it. Some remarks in a letter towards the commencement of his third year serve also to show that the preparations for these Acts demanded some real study and attention. He says :

*Nov.*, 1816.—With respect to my leaving College at Christmas (to go home for the vacation), it will be rather an important time, as I shall have to appear in the Sophs Schools soon after next January, which will require considerable preparation, but I fully intend a fortnight or so to be spent with you.

Along with what would now be thought the monotony of the life there, Cambridge seems really to have somewhat deserved a reputation for unhealthiness, in spite of Hobson and his conduit. In the spring and early summer of 1815 fever prevailed there to such an extent that there was a general break-up on the part of the University, almost resembling those which the plague had caused in the time of Cranmer and of Newton. Undergraduates were, by grace of the Senate, excused their residence for that May term, and permitted to depart whither they pleased. Henry Venn went with his sisters to Cromer, on the Norfolk coast. He was afterwards joined by his friend, G. Stainforth, and here his reading was carried on during a portion of the summer. It was at this time, by visits to Earlham, where one of his sisters was then staying, that he laid

the foundations of a long and intimate friendship with the Buxton and Gurney families. It may be remarked that with that retentive memory, which failed him no more in the case of places or events than in that of persons, he seemed to retain to the close of his life the most exact recollections of the country in which this short stay had been passed. Fifty-six years afterwards, never having been near the place in the interval, he was able to recall the names and localities of the surrounding villages not much less accurately than one who had just been there.

His last long vacation while an undergraduate, that in the summer of 1817, was spent at Tenby with a reading-party. The party was a small one, under the tutorship of Mr. Ebden of Caius. His friend George Stainforth was one of the number; and when the regular party broke up, the two friends migrated to a farmhouse at the little village of Manorbeer in the neighbourhood, in order to get a little more quiet reading before the approaching Senate House Examination.

He took his B.A. degree in January, 1818, when he came out Nineteenth Wrangler in the Mathematical Tripos, the list being headed by Lefevre (afterwards Sir John Shaw Lefevre). Among his contemporaries were Thirlwall (afterwards Bishop of St. David's), and his friend G. Stainforth, the First and Second Medallists respectively of their year.

The following long vacation was one to which he ever afterwards looked back with affectionate remembrance. A considerable portion of it was spent at Rydal, in Westmoreland, with the Wilberforce family. How much he had already secured of Wilberforce's love and esteem will be shown by the following letter, written

about this time. The passage at the close refers to assistance which he had been able to afford in some domestic troubles:

'My dear Henry—for I hate the formality of any other way of accosting you. Of course I shall be very anxious to know your plans. I wish you may find some friend near whom you may fix your quarters. Do let me know from you, though it be but a line or two. I am so much pressed for time (for I am writing from the House of Commons, though habitually I dated my letter near London) that I cannot enlarge. Indeed, my subject is so copious and interesting an one, that if I enter into it at all I know not when I shall stop. Farewell. Yours ever affectionately, and with the deepest sense of your kindness, for which may God reward you; begging also your prayers for the success of our endeavours, I remain, ever, my dear sir, yours sincerely and affectionately,

'W. Wilberforce.'

Wilberforce, then, of course, an old man, had been an intimate friend of the Rector of Clapham, and had, therefore, additional reasons for feeling a strong interest in young Henry Venn. The close and affectionate intercourse which thus ensued was especially agreeable and profitable to one of his ripeness of mind and character. When he next revisited the Lake district, some thirty-six years afterwards, the memories of those days seemed undiminished in their freshness and vigour. On that occasion he stopped at the hotel at Lowood; but, after dinner, in the dusk of a rainy evening, he could not forbear from going to look at the old cottage, two miles off at Rydal, where he had then stopped, and renewing the memories with which every spot in the country abounded.

Amongst other residents to whom Wilberforce's friendship served to introduce him were Wordsworth and Southey, with the latter of whom he got a long day's walk through St. John's Vale. He also secured a ramble or two amongst the wild and then little frequented passes about Wastdale Head. His principal occupation, however, at this time was the refreshing and extending of his classical knowledge in preparation for his Fellowship examination.

In January, 1819, he obtained a Fellowship at his College, and was shortly afterwards (October 31) ordained by the Bishop of Ely. Having no notion of remaining in College, he began immediately to look about for a curacy. A suitable curacy, however, was not so easily to be procured at once by a young clergyman of decided Evangelical convictions, especially as a wish not to be far from the rest of his family imposed limits upon the locality to be selected. For a few months, therefore, he took occasional duty in the neighbourhood of London, at Beckenham, and afterwards for a time in a chapel in Spring Gardens, and also occasionally helped other friends. When not preaching himself, he mostly attended Mr. Daniel Wilson's Chapel, at St. John's, Bedford Row.

During this period he lost two of his College friends, George Stainforth and Blundell, the former especially very dear to him. The latter died first, somewhat suddenly, at Trinity College, where he was residing as a scholar. The following very touching letter from Stainforth describes his feelings at the loss :

Dr. Blundell came into the cloisters and informed us of the event. I never shall forget my sensations when standing by

the door at the screens, towards Nevill's Court, about a quarter of an hour after this event. It was a beautiful starlight night; I was alone. The blue and serene sky above me, with here and there a cloud of fleecy whiteness; the dark and still solemnity of the cloister scene around me. The thought that a human being had just passed from death to eternity; that my friend, my schoolfellow, so many years the companion of my sports and studies, was irrevocably gone—above all that, these most important problems, Is the soul immortal?—is religion true?—is there a Christ?—what is life?—what is eternity? were to him already resolved, excited feelings in my heart which were far too deep and solemn to be designated as romantic. A few moments ago he was one of us, and now the world to come has opened upon him with all its awful realities.

A few months only were passed when the writer was himself gone, carried off by a rapid decline. It was a great blow to Mr. Venn, as Stainforth was one of his oldest friends. He was called to pay his farewell visit to his dying friend on his return one day from Gravesend, whither he had been to see his brother off on his voyage to India. A monument to Stainforth was erected in Clapham Church, by the contributions of his many friends. Henry Venn took a prominent part in the collection of the funds, and also combined with his cousin, H. V. Elliott, in the composition of the epitaph.

About this time, at the suggestion of his friend Charles Shore, he joined a small debating society; but it is not likely that, with his retiring habits, and his strong preference for practical work rather than for indulgence in talk, he took any but a slight part in it. Lord Teignmouth (the above-mentioned Charles Shore) thus alludes to the matter:

A debating society was formed at the west end of the town, which he joined at my suggestion. We met weekly at the house of Dr. King, afterwards during many years a much-respected resident at Brighton, where he was mainly engaged in the establishment and vindication of the German Spa, whilst he constantly contributed by his amateur lectures and publications to public enlightenment. The members were, as far as I can recollect: Sir R. T. Kindersley (Vice-Chancellor), Sir C. Chambers, George Grote (historian and M.P.), Francis Baring (Lord Northbrook), Norman, Lord Overstone, H. Handley (M.P., President of the Agricultural Society), G. R. Smith (M.P.), Maberley (Secretary to the Post Office), Stephen Lushington, Cowell, Cameron, King, Venn, and myself. Dr. King, our President, used to boast that every member of the club distinguished himself in after-life.

The comparative leisure of this period—the only such period he ever had in his life, except when laid aside temporarily by illness—enabled him to renew and increase many old Clapham family friendships. He had constant opportunities of meeting Wilberforce, Z. Macaulay, the Thornton family, Lord Teignmouth, and others, as well as of paying an occasional visit to Sir T. Baring at Stratton. He also secured, in the summer of this year, 1819, a tour on the Continent—the first, and for many years the only one. He went with his brother-in-law and sister, Mr. and Mrs. James Stephen. They posted leisurely through France to Basle, after the old fashion, in the Stephens' carriage; thence proceeded by other conveyances and on horseback; and picked up the carriage again on the return homewards. He took copious notes of this tour, in fact a brief Diary, as indeed was his practice whenever he made a journey from home; but the familiarity of

everyone with the scenes in question makes quotation unnecessary.

It was not until January, 1821, that he obtained his first regular curacy, and was ordained priest a few months afterwards. There seems to have been considerable difficulty in obtaining a suitable one, for, in a letter to a friend written about this time, he speaks of having but three alternatives before him: a foreign chaplaincy at Geneva or Turin, a country curacy in the neighbourhood of Croydon, and the curacy of St. Dunstan's, Fleet Street. He selected the last. For some reminiscences of this period we are indebted to the kindness of Mr. R. B. Seeley, who was then resident in the parish. We quote from his letter:

At a distance of fifty years it will not be expected that I should recollect many of the features of the sermons which I heard from the pulpit of St. Dunstan's in the West, in the years 1822 and 1823. Yet some of them made an impression which will never be effaced. I heard from Mr. Venn in those years an exposition of the Lord's Prayer so full and so clear that nothing I have since listened to from the lips of more celebrated pulpit orators has obliterated it from my memory. It happened that in one of those years a famine in Ireland called for public aid, and a simultaneous collection was made throughout all the churches of the London diocese. It fell to Mr. Venn's lot to preach the sermon in St. Dunstan's Church. He showed so much earnestness, indeed vehemence, in his appeal that the collection at the church doors was far greater than was usual in that parish, and with the after-gathering from house to house reached, I believe, a total of nearly £300. . . . Few people, certainly at the period of my first acquaintance with him, would have been able to anticipate the position which he occupied half a century later. The quietness of his demeanour,

the absence of everything pretentious or aspiring, and his freedom from that sort of perhaps allowable ambition which is so common nowadays, all tended to prevent the thought from arising that in the curate of St. Dunstan's, Fleet Street, in 1821-2, men beheld one who half a century after would possess a degree and extent of influence in the Church, which no other man, apart from rank and official dignity, could pretend to wield. . . . In so busy a neighbourhood as Fleet Street leisure is little known, and the clergyman is scarcely seen or thought of, except he is wanted, and his presence to be sought for. But in the adjacent courts and alleys there is always work enough, and there might Mr. Venn be found during the larger part of his working hours.

As will be gathered from the above account, the post was a most laborious one. As the rector, Mr. Lloyd, besides having another parish elsewhere, in which he resided for half the year, suffered from bad health, the place was really almost equivalent to a sole charge. Mr. Venn often referred in later years to the overwhelming nature of the work to which a single young curate was thus introduced. The character of the district also was of the most unattractive kind. It was a much larger parish than it now is, and was more densely populated in proportion to its size, owing partly to the fact that almost every tradesman in Fleet Street then resided over his own shop. Several of the worst parts of the parish have also been rebuilt or swept away in the various improvements of the City. He used to relate that there were certain houses of suspicious or ill fame, whither, on his occasional visits there, he was forced, in self-defence, to take the beadle with him and post him at the door till he came out. Presumably the nature of a clergyman's office, and the objects of pastoral visitation, were but ill

understood there in those days. The population, now about 2,300, was then about 6,000. Mr. Venn, however, found time to attend the Committee meetings of the Church Missionary Society. It was from this time, indeed, that his regular attendance at these meetings commenced.

As a preacher he could not, in the common sense of the term, be called popular. He always devoted much care and thought to his sermons, and those who cared for thoughtful, conscientious exposition of Scripture, and for the utterance of what was actually felt rather than of what was expected to be felt, were always well satisfied, as Mr. Seeley has indicated. But he had not a very easy delivery. No one could state his views more clearly and pregnantly in the committee-room, and he had a singularly happy conversational tact; but (as he was well aware himself) he had not any great command of those natural or acquired characteristics which are essential for public speaking. He made efforts, though somewhat too late, to remedy these defects, and was alway very urgent in impressing upon young clergymen the extreme importance of adding to the weight and influence of their matter by every available improvement in their manner. In the office of preaching, as a means of reaching the hearts of the people, he always took the deepest interest, as in every other form of his parish work.

In this parish of St. Dunstan he remained for nearly four years, with tolerably constant residence—the practice of regular holiday-taking not being yet recognised as an annual necessity. He went away once for a month or so to Yorkshire, principally with a view to ascertain what reminiscences were still to be picked up there about his grandfather's life and labours at Huddersfield. It was already fifty-three years since those labours had

ended by Mr. Venn's departure to Yelling, but as his grandson ascertained that there were still a few old survivors of that congregation to be found in the neighbourhood of Huddersfield, he determined to lose no time in hearing what they had to say. A very interesting account of the results of this visit is given in the 'Life of the Rev. H. Venn,' which, however, he did not publish till nearly ten years later. As the most interesting portions of his Diary on this occasion have been thus already published, we merely add here a short extract or two:

I saw Mr. John Edwards, aged seventy-four [who said]: 'I was a very wild lad all the time of Mr. Venn, yet I loved to hear 'm. I didn't leave my sins, but yet there was a something which prevented me from being so easy in 'm. . . . There was no man like 'm in that day among all the great preachers, and it's not every age that sees such an one. . . . He was a very tender-hearted man, he could not help giving when anybody asked; his wife often felt in his pockets before he went out, for he gave everything away that they contained. . . . All liked Venn 'mself, he was so kind a man; even his enemies dwelt at peace with him, and all to a man were sorry when he left us. When he gave up the register of the people to his successor, there was "poor" marked against many names, and against others "very poor," so they asked him what it meant, and he said from the "poor" he took nothing, and to the "very poor" he always gave something when they came to pay their dues. I recollect, when standing outside the church, old M—— of the George Inn came to hear him, and after staying a time came out again before the sermon was over; so we asked him whether he had had enough. "Ah," he said, "yon man would tire the divil." A shrewd fellow who stood by, replied, "Yea, that he's done mony a time." A great difference was produced in the whole place; he was the

first gentleman who had been among them, and the town began to improve from that time. . . . I have often heard tell that when he visited Huddersfield some years after he had left it, he came on horseback with some friends, and when he saw the old steeple three miles off, he drew up and burst into tears.' . . . Old John S—— upon parting with me grasped my hand, and his eyes filled with tears, while he said, 'I canna tell you how fain I be to see you! . . . he [Mr. V.] made mony weep. I've cried mony a bit. I could have stooden and heard 'm while morning.' Mr. Midward, aged seventy-eight, said: 'Mr. V. was a very bold man. He was afraid of no one. If he had not been of that sort he ought never to have come here, for he came into a den of lions and tigers. He had great opposition at first, and many slanderers; but after a time he won over all to like him, and if anyone had wished to hurt him they dare not have done it on account of the neighbours. He produced a great change in the observation of the Sabbath. Before his time we had butchers killing the meat and carrying it to the shambles, and travellers exposing their goods, but he used to go round with the churchwardens and put a stop to all such things. He was able to do the more because he was supported by many people who used to visit him.' . . . Some came regularlary to church from a great distance. Mr. W. Hurst, turned eighty-seven, perfectly recollected his first coming and preaching his first sermon, and the noise he soon made throughout the whole country; people used to come to hear him regularly from Leeds, as well as places within ten or twelve miles. Mrs. P. recollected hearing of an innkeeper, at the Crown, Huntingdon, at whose inn my grandfather and Mr. E. Bates once stopped to dine, being so much struck with the conversation which he casually heard when he brought in the first dish that he stayed and waited throughout dinner, and received impressions which, though not at the time very effectual, yet induced him afterwards to send for Mr. V. during his last illness and to leave directions to be buried at Yelling.

Another visit made about the same time was to Devonshire. This was undertaken with the view of preparing materials for the life of his grandfather; or rather for clearing up, as far as this could be done, certain genealogical points connected with the clerical succession in his family. This life of his grandfather had been commenced by his father, but the latter dying before it was finished, it was left as a charge for the next generation to carry on and complete. The following extract refers to his experience on the occasion of this visit:

On Friday I visited a retired village, about six miles distant, called Payhembury, which for the last 250 years has been inhabited by families of the Venns. There I slept the night, and the next day, after a most delightful walk and feasting upon a most magnificent view, which rewarded a long toiling up a high hill, I arrived at dinner-time at the hospitable house of Sir J. Kennaway. The party there consisted of the baronet, his lady, a brother, and a son, my intimate College friend. . . . I walked to Otterton, visited alone the church, and thought on the days which were long since passed. I met with the widower of the only representative of the confessor,* and learnt from him with feelings which those who possess antiquarian zeal can alone fully estimate, that upon his wife's death he had burnt a whole packet of letters of the family. The poor man, discovering my vexation, to ease it added, 'Lawk, zur! some of them were above 200 years old, written by an old man who was once vicar of this place.' Alas! alas!

With the exception of these visits to Yorkshire and Devonshire, he scarcely left London during this interval for more than a few days at a time. Regular attendance at College meetings often took him to Cambridge, and

* William Venn, Vicar of Otterton during the Civil War.

there was on one occasion the excitement of a disputed election or vacancy in the Mastership. On the occasion of one of these flying visits to Cambridge, he took with him the Baron de Staël,* who had been introduced to him by his College friend, T. P. Platt,† who was then resident in Paris. The baron was then on a visit to England, in order to collect information about religious and philanthropic societies.

He also went out occasionally at this time, but only we believe into the neighbourhood of London, to assist at Church Missionary Society meetings. His first official connection of this kind with the Society of which we can find any notice is a visit to Maidstone, in the year 1823, to attend a public meeting there as representative of the Parent Society.

The close bonds of affectionate intercourse in which all the members of his family had always lived together had been up to this time but little broken into by death or other separation. He, with two unmarried sisters and an aunt, Miss J. C. Venn, lived during this period at 14, Mabledon Place, Burton Crescent, then of course in the very outskirts of London, but within an easy walk of his parish. This Miss Venn had been the constant attendant of her father during his declining years. On the death of her brother's wife in 1805, she had taken the charge of his children. She died in 1853, at the advanced age of ninety-three. Many will remember her as a charming old lady, stored with anecdotes of

* Son of the celebrated Madame de Staël. Said to have been a man of brilliant attainments. He devoted his attention to religious and benevolent societies, and the improvement of rural economy. He died young, a few years after this period.

† Fellow of Trinity ; medallist in 1820.

persons and events of the last century. With a naturally sound and vigorous understanding, cultivated by reading and intercourse with her father and his friends, during many years' residence in his lonely parsonage of Yelling, with the simple tastes and skill in household management expected of a parson's daughter a hundred years ago, she might in some respects have stood as the original of one of Miss Austen's heroines. For the last twenty years of her life she lived with her nephew and niece at Hereford.

The other members of Mr. Venn's family were still in the neighbourhood. The eldest sister was married to Mr. (afterwards Right Hon. Sir James) Stephen, and within easy reach at Kensington. The youngest sister had married the Rev. S. Ellis Batten, a master at Harrow. His only brother, John, had gone to India—after a very successful career at Haileybury—in 1820. The climate, however, had disagreed with him, and being completely broken down with fever and ague, he had to return in 1822. He came back, therefore, and joined the family party in Mabledon Place; and a year later, seeing no prospect of being able to return to India, he abandoned that career, and proceeded to Cambridge, with the view of taking orders.

Towards the close of 1824 Mr. Venn resigned the curacy of St. Dunstan's, after nearly four years of about as hard work as a curate could well undergo. His principal reasons for quitting the post are assigned in the following letter written at the time to his rector, Mr. Lloyd:

I have long determined that before I undertake another ministerial charge, I would devote some time to regular and

systematic professional study. Experience has taught me that the weekly expense of thought in two sermons on the Sunday requires a stock of sound and well-digested knowledge, which I have been quite unable to acquire in the midst of the parochial duties, and which I sadly neglected to lay in before I entered upon them. . . . It will also be necessary for me in the course of the next two or three years to go through the several exercises for a B.D. degree [required of every Fellow by the Statutes of Queens' College], which would cause much trouble and waste of time were I residing at a distance and engaged in active employments.

He therefore returned to College life, but with no intention of residing in Cambridge for more than a year or two. The state of the society in the College seems to have altered by this time very decidedly for the better; but the chief attraction there for Mr. Venn was naturally the companionship of his brother, who had now been in residence for somewhat more than a year. He was also much pleased at the opportunity of renewing his intimacy with Joshua King, who had now found some scope for his great energy and ability in the Tutorship of the College.

He was speedily appointed to lecture to the students, a work in which he continued to take much care and interest during the time of his stay in Cambridge. Not long after his arrival a change was made in the internal administration of the College, as a result of which Mr. Venn became a tutor jointly with Mr. King. Various letters from members of the College, written at the time and afterwards, testify to the affectionate watchfulness over his pupils which he exhibited.

In the autumn of 1825 he entered on the duties of the office of Proctor in the University. This is an office

which can never be an easy or agreeable one to a thoroughly conscientious man, and in those days the annoyances to which it exposed anyone who was determined to do his work effectively were sometimes of no trifling nature. Few posts anywhere, and certainly none in the University, demand more tact and firmness and sound judgment. In addition to authority over its own members, the University of course claims and exercises some authority over certain members of the town. This authority the town is somewhat inclined to resent, and the relations between the two are consequently always rather strained. As the practical limits of such power depend at present more upon custom than upon strict law, any supposed invasion of precedent or any awkwardness in execution may easily bring the holder of the office into trouble and obloquy. One affray in which Mr. Venn became involved was serious, and might have led to dangerous consequences. He was suddenly summoned with his friend King, who was then Moderator, to quell a sort of riot which had grown out of one of the customary town-and-gown rows of November. When they arrived upon the scene, in St. Mary's Passage, the mob, having routed the undergraduates whom they found about, turned furiously upon the two University authorities. They attacked them with fists and stones, kicked, and pelted them with mud, and more or less hurt them both. So flagrant an outrage of course called for strong measures of repression, and a prosecution was conducted by the University against the principal offenders at the summer assizes of 1826. Several of them were sentenced, in consequence, to various terms of imprisonment.

An office like this, which demands, above all things,

determination and moral courage, coupled with thorough tact and sound sense in the conduct of details, in order to avoid drawing himself and the University into troublesome disputes and ill-will, was one for which he was pre-eminently fitted. So high an opinion, in fact, did he leave behind him of the skill and judgment with which he had conducted some of these critical proceedings, that some thirty or forty years afterwards his advice was appealed to by a Proctor of the day in reference to a serious dispute in which the University was then involved with the town. So efficient an officer was he that on the expiration of his year of duty, he was strongly urged to undertake the duties over again.

Tuesday was the day for giving up my office, which I did right heartily. I was unexpectedly put in nomination for having the office another year. . . . Nothing but a strong sense of duty would have induced me to undergo the inconvenience and annoyance of the office a second time. But I valued the good opinion of the persons who were so well satisfied with my late services as to wish me to repeat them, more especially as they were not my personal friends or favourable to the religious opinions imputed to me. These satisfactory testimonies form some compensation for the contrary charges of unnecessary and pernicious severity and officiousness which have been cast upon me from other quarters. (Extract from letter, 1826.)

Referring to his efforts, many years afterwards (in the communication to a later Proctor, just referred to), he says :

At the end of my year of office only two such houses (of notorious ill-fame) existed; one within the town jurisdiction,

one at Trumpington, beyond the jurisdiction of the University. In both cases I instituted prosecutions, upon the evidence which I had obtained as Proctor. The prosecution in the Mayor's Court failed, but the house was suppressed. The prosecution in the Quarter Sessions was successful. . . . We regarded it as a part of our duty to exercise the power we possessed as a means of reclaiming, whenever practicable, the women, by communicating with their friends, offering them admission into asylums, procuring their removal from Cambridge, etc. During my year of office steps of this kind were taken in nearly twenty cases, but alas, with few satisfactory results.

There is also a ludicrous side to these experiences. Mr. Venn used to relate how, on one occasion, when pursuing a delinquent undergraduate by night, in a waste part of the town beyond Parker's Piece, the fugitive suddenly disappeared down some open pit or well. As soon as he was gone from sight, however, he was heard kindly reassuring his pursuer, who was in the act of tumbling after him, by the announcement that he had already reached the bottom. The student naturally came to no harm; but the Proctor was decidedly hurt, and indeed somewhat crippled for a time. Among the early recollections also of his sons is an inquiry on their part about the nature and use of a certain roughly-cut home-made truncheon, rummaged one day out of some old cupboard. They were informed that it was a relic of proctorial experience—one who was determined to track the lurking undergraduate into the slums and backyards of Barnwell being liable to the attacks of ferocious dogs whose sympathies could not be expected to lie on the side of academic authority. The proper

official weapons of a Proctor are, of course, purely moral.

During his residence in College the bulk of the time which he could spare from his tutorial and other College work was devoted to regular study. This was mainly theological; though he made the most of the advantages which the place then offered to attend public lectures from some of the Professors who delivered them. He says, about this time:

> The sudden necessity which King's illness laid upon me of giving additional lectures in subjects which I had not previously prepared, kept my mind and hands full of employment; added to which the prospect of soon relinquishing the advantages which this place affords made me more anxious than ever to embrace the present opportunity of attending public lectures; so that two hours each day are taken up, one by Professor Smyth, who is lecturing on the French Revolution, another by Dr. Spurzheim, upon Craniology. Surely, upon hearing the latter you will exclaim that I am 'amaist come to it!'

He also took this opportunity of attending some courses of medical lectures at Addenbrooke's Hospital. He used to assign as his main reason for this, for a clergyman, somewhat unusual line of study, the very disturbing and anxious state of mind into which he had often been thrown during his ministerial visits to the sick and dying. He considered that some knowledge of medicine and anatomy, and consequent familiarity with the different stages of illness, from what may be called the professional side, would be of service to him on other grounds besides those which tend to make of every parish clergyman a sort of sanitary adviser amongst

the poor. It might help him to judge, to however small an extent, of the actual degree of danger of those whom he was visiting, and might thus be of considerable direct and indirect advantage to him in his purely clerical ministrations. He retained his knowledge of, and interest in, such subjects to the close of his life, and often found what he had thus acquired of great service.

It need hardly be said that one who had so thoroughly devoted his energies to parochial and ministerial work would not suffer himself to be long without some direct exercise of his functions. This was partly secured by occasional sermons in the College chapel, where he made a point of saying something which bore a little more relation to the actual feelings and wants of the men before him than was usual in the ordinary 'commonplaces,' as they were technically called,* delivered from the chapel desk. He also preached occasionally for his friend, Mr. Sperling, at the living of Papworth St. Agnes, near St. Neots. During the last year of his stay in Cambridge he held the newly-created office of Evening Lecturer at St. Mary's. To this he was appointed by the vicar, Mr. Musgrave, then Fellow and Bursar of Trinity College, afterwards Archbishop of York. Evening services were not then an absolute novelty in Cambridge, for Simeon had introduced them into his own church many years before, against what amount of bitter and persistent opposition readers of his life will remember. But there was doubtless a further shock to cautious Heads of houses and tutors when the practice spread to the University Church itself. Mr. Venn says (November 6, 1827):

* The term, it may be remarked, was one of old Philosophy, not of current sarcasm.

Last Sunday I began the evening lecture at the University church, about which I spoke to you. The congregation was very large; this was owing to the novelty of the thing. It is very popular with the townspeople, as it ought to be, since it is instituted entirely with a view to the benefit of the parishioners, who have often complained of the unprofitableness of the scholastic addresses which they hear from the University pulpit. I wish the service had fallen into abler hands than mine. My only satisfaction is that it was offered to me by Musgrave, without the intervention of my friends, or any thought of mine about it, and indeed, almost forced upon me by circumstances.

Queens' had about this time (1827-8) risen to the position of being, by a long way, the third College in the University; having, in fact, nearly one hundred and fifty undergraduates. No other College, except Trinity and St. John's, numbered so many as one hundred. Mr. Venn, however, never felt himself thoroughly at home in College life, especially after his brother had taken his degree and quitted Cambridge in 1827, and the wish to return to settled parish work became gradually stronger than ever. He made several attempts to secure a permanent charge, amongst others at a proprietary chapel at Denmark Hill. But—in the latter case, at any rate—the character of an Evangelical was still somewhat against him, as was significantly hinted to him by one of the electors to the chapel.

His time, during these years, was pretty constantly spent between Cambridge and Mabledon Place, where the rest of his family still continued to reside. As soon as the proctorial troubles were over, he took a short tour in Ireland with Joshua King, visiting, among other districts, the Lakes of Killarney. His only other holiday

at this time, if it can be called such, was a short excursion into Yorkshire, whither he went as a deputation from the Church Missionary Society, or, at least, for the purpose of speaking and preaching on its behalf.

The nearest approach to any work of the kind mainly associated with his name, with which we find him occupied during this period, is in connection with some early controversies which arose in the Bible Society, but have ceased for many years to disquiet its supporters.

God was thus gradually preparing His servant for what was to be the great work of his life. From his childhood he had learnt to love those great Evangelical principles from which he never wavered; from his childhood he had learnt to care for heathen Africa; he was hardly more than a boy when he found himself charged with the serious business of life; and of no little practical value was the insight that he gained of College and University life, diversified by a London curacy and the opportunity of frequenting the committees of religious societies. He was to add to this unconscious training for his future duties as secretary, ministerial and pastoral work in independent spheres which furnished much scope for organisation, and those domestic ties, with their affections and sorrows, which made him so full of thought and tenderness for others, and gained him from Bishop Wilberforce the name of 'the fatherly.'

## CHAPTER II.

### MINISTERIAL AND DOMESTIC. 1827—1839. DRYPOOL AND HIGHBURY.

In the year 1827, he was at last gratified by the offer of a living, viz., that of Drypool, a sort of suburb of Hull. Beyond the fact that it was a living, and that it was offered by his friend, Mr. Wilberforce, in very affectionate terms, there was not much, so far as could be then seen, attractive about it. Mr. Wilberforce wrote as follows:

*Letter from Mr. Wilberforce to Rev. H. Venn.*

Highwood Hill, *October* 26, 1826.

My dear Friend,—My dear Robert was telling me the other day that he had heard you had been expressing a wish to engage in some more fixed exercise of your profession. There is a little living, of which I have the disposal during my life, though rather on suffrance than of right. It is that of Drypool, a populous village about a quarter of a mile from Hull, close to the garrison. The value of it is about £200, or rather more, with I believe a tolerable house; but I rather hope, from circumstances I have not time to state, it might be improved. The population, I understand, consists almost entirely of poor, many of them very poor people. And on that account I own I doubted whether you would not be in some degree misplaced

there; but then the church is so near Hull that a man of education and gentlemanly manners and habits might find in that great town a special field of service. I can truly say there is scarcely anyone the rendering of any service to whom would give me more pleasure than to you, for your dear father's and grandfather's sake, as well as your own. But I durst not offer you the living if I did not believe you would be likely to discharge the trust with fidelity, ability, and zeal. May God direct you to a right decision! I have a particular reason to wish the matter not to be mentioned, except with injunctions of secrecy. I will answer any inquiries, or get you any information you may want. I had more to say, but our post goes out a quarter before three, and I shall be too late if I do not hasten to subscribe myself, with cordial esteem and regard, ever your affectionate friend,

W. WILBERFORCE.

I find the house is reckoned for £30 of the annual value of the living.

By the general testimony of those who knew the place, Drypool, fifty years ago, was about as uninviting a parish as could easily be found in England. It was a dirty suburb of a large seaport town, near the bleak north-east coast, situated on the sluggish Humber, and surrounded by the flats of Holderness. Mr. Venn thus describes the place, on leaving it in 1834:

On the other hand, Drypool is not a place which everyone could or would undertake. The income is improving, and may be stated at £230 [*i.e.* without deducting the salary of a curate]; but the parsonage-house is in a deplorable local situation . . . It is in itself a good and suitable building, but is placed in a most abominable situation; above a mile from the church, a brick-field in front, the great Holderness drain on one

side; the passage to the house, for half a mile, not deserving the name of a road, and utterly impassable for half the year . . . and the population altogether of the lower ranks, with an overwhelming mass of surrounding poverty (about 6,000 poor, and none but poor).

These remarks were not made in any spirit of complaint, but as a mere statement of facts for the benefit of those who might be thinking of succeeding him. The spirit in which he went there is indicated in the following extract from a letter to one of his sisters, written at the time:

Now, my dearest ——, if —— is with you, break the matter to her previously to my arrival, that we may be able to discuss the matter on the principles which, according to my grandfather's favourite saying, will 'stand when the books are opened.' For my own part, I have endeavoured, as far as is possible, to divest myself of all those early partialities which bind my heart to London and its neighbourhood, and to consider only what will be the most profitable sphere of usefulness, and what will afford the best prospect of substantial happiness.

It was not his way to complain or make comparisons; and having once accepted the place, he never made any further allusions to its various drawbacks, beyond such an occasional remark as the following, to his friend and cousin, H. V. Elliott:

How often am I reminded of the sad distance which separates me from some of my most valued friends! but far be it from me to murmur. I should be the most ungrateful of men if I gave way to discontent. I trust I am not doing so in retaining a strong partiality for early connections and scenes,

and by expressing a wish sometimes to remove to the south, if Providence should clearly open the way.

And again, in another letter :

As to temporal circumstances or advantages, the situation is indeed poor and unpromising. But as these had no weight with me in undertaking it, so I trust I shall never be weak and faithless enough to vex myself about them. I feel a conviction that I did right in taking the place, and I will trust in the gracious overruling of God to make it appear so in the end.

Having once accepted the post, however, he threw himself heartily and earnestly into the work he found there, and speedily received a very warm and affectionate welcome from many of the inhabitants. The close ties thus formed were never forgotten, nor the friendships here made sundered, except by death. His lively interest in Hull news, and the welfare of Hull people, never flagged, and he often found in later life an opportunity to help and encourage the son or grandson of an old parishioner.

The living, when offered to him, was in the gift of Wilberforce, but was afterwards transferred to Simeon's trustees. Mr. Venn was inducted to it, and read himself in there in the year 1827; but he did not go into residence until the following year. He was still Tutor and Evening Lecturer at S. Mary's, and he found that these posts could not be abandoned at once without inconvenience to the College and parish. One cause which served to keep him in Cambridge for a time was the illness of his fellow-tutor, King, which threw additional work on the other lecturers. For the present, therefore,

the parish was still served by the curate in charge, Mr. Temple.

Uninviting as the place on the whole unquestionably seemed to be, it was soon and for ever afterwards connected in his mind with one group of associations which shed a halo of blessed memories about it. It was here that he made the acquaintance—or rather renewed it, for there had been previously some acquaintance through the family of Henry Thornton, Esq., of Battersea Rise —of Martha Sykes. This acquaintance soon ripened into a love which never knew any check or change until its visible bonds were broken eleven years later at Torquay. Martha was the fourth daughter of Nicholas Sykes, Esq., of Swanland, Yorkshire. Another daughter married Matthew Babington, Esq., of Rothley, Temple, Leicestershire, the second son of Thomas Babington, the well-known companion of Wilberforce and the other Clapham leaders of the anti-slavery struggle.

In the middle of January, 1829, he attended a College meeting for the last time, and there resigned his Fellowship. A few days later he was married. How intimate and happy their mental union was, how mutual the spiritual assistance and support which they were able to yield to one another, none but their nearest relatives could gain the faintest idea. Perhaps it only became fully realised by them through seeing how thirty years of active and laborious widowed life seemed rather to intensify than to dull the feelings which had grown up during eleven years of happy married union.

For the next five and a half years he was busily occupied at Drypool with the ordinary routine of parish work. He established a complete system of district-

visiting there—a plan, it is believed, first adopted by his father at Clapham, so far as the Church of England is concerned, and still so little known and practised anywhere at the time in question, that he used often to receive letters from clergymen in various parts of England, asking for information about the details of the plan. He also started Church Missionary Society meetings, clothing clubs, and the other now familiar agencies so well known in most town parishes.

Relaxation and change of scene at this time were mainly sought by Mr. and Mrs. Venn in journeys to the south of England, where most of his friends and relatives at that time resided. These journeys were always performed by easy stages in their own carriage. It need hardly be remarked that this was in the days before railways, when stage-coaching and posting were almost the only modes of travelling. As Mr. Venn was very fond of driving, and both he and his wife keenly enjoyed and appreciated the country scenes through which they were thus enabled leisurely to make their way, few tours performed in the modern fashion could yield such a rich and continual enjoyment; at least, as regards travelling during the summer months, in which alone these trips were undertaken.

In a MS. book, a relic of these journeys, are recorded elaborate notes on the names and character of the various inns, the nature of the roads, and every other circumstance of importance to a traveller. 'Patterson's Roads,' thus corrected and supplemented by personal experience, was the counterpart of the modern Handbook and Time Table. Travelling thirty miles or so in a day, the direct journey from Hull to London would occupy some six or seven days. They used to cross the Humber to

Barton, thence through Lincoln to Newark, where they struck into the great North Road. Thence southward by the road so familiar to travellers fifty years ago, through Grantham, and Stamford, and Huntingdon. On the way southwards, or returning home northwards, however, they used generally to diverge into Leicestershire, in order to pay a visit to Mrs. Venn's sister and brother-in-law, Mr. and Mrs. Babington, who resided at Rothley. Readers of Mr. Trevelyan's 'Life of Lord Macaulay' will have fresh in their remembrance his attractive picture of the antique and picturesque beauties of Rothley Temple, where Mr. Thomas Babington resided down to the year of his death. His son, Matthew Babington, lived close by the family hall. Another attraction in the same county at that time was found in their connections and old friends, Mr. and Mrs. Dicey, of Claybrook Hall, near Lutterworth.

Besides thus going to London and back, they sometimes prolonged their tour into other parts of England. For instance, in 1833, when a much longer holiday than usual was thus indulged in, we find by reference to his note-book that a tour of some eight hundred and fifty miles was performed in this manner.

In pleasant weather, and in country where the journey itself could be regarded as an object, and not merely the destination at the end of it, nothing could be more charming than such a mode of travelling, and Mr. Venn always retained delightful recollections of these happy expeditions. As railways gradually made their way through the country, and as his own work became more pressingly absorbing, these journeys had to be abandoned in favour of more customary modes of travelling. In any case, however, they would have come to an end

after his bereavement. For children it was not altogether suitable; and, as regards himself, each wayside inn, and cathedral town, and picturesque winding of the old coach-road, would have involved too saddening a renewal of the memories of the past.

Among the principal local incidents of this time was the invasion of the cholera in 1832, from which the town of Hull suffered very severely. We are pretty well used to the disease and to its name now, but no one who has not perused the newspapers and other contemporary records can realise the panic terror into which many besides the timid and selfish were thrown by the steady advance of this terrible and then unknown Eastern pestilence. Its ravages commenced in January, but did not attain any very fatal proportions till towards summer. The excitement attending the Reform movement divided men's thoughts; but, as it was, the newspapers were full of reports of the westward progress of this 'cholera morbus,' and of the wildest suggestions for checking or evading its ravages. It broke out first, as usual, in some of the eastern ports before spreading elsewhere, so that Hull was one of the very first towns to suffer from it.

The following extract from a letter from Mrs. Venn at this time refers to the cholera—it should be remembered that the belief was then almost universal that the disease was terribly contagious:

Joseph, Daniel, and Frederick left us on Monday. It was very delightful to me to hear the manner in which Joseph [her eldest brother, then an officer in the Navy] spoke of Henry, and very amusing to see the points of character he chose for praise—especially dwelling upon his *seeing* that the poor people

had their houses fumigated when any death from cholera occurred.

He had a visit from Dr. Chalmers somewhat about this time, (1833) thus referred to in the Doctor's 'Memoirs' (vol. ii. p. 416):

> Hull is particularly well off both for its Christian clergymen and its Christian citizens. Mr. Venn, in whose house I am, is still among his thirties, and a most active, intelligent, and zealous minister. They are all strenuously embarked on works of Christian usefulness, having thoroughly localised the place, and obtained an immense agency, chiefly of females.

These 'parochial workers were divided into three classes: (1) Sunday-school teachers; (2) district-visitors: (3) Missionary collectors; and he was in the habit of promoting successful workers from the first class to the second, and from the second to the third. With him the Missionary collector stood the highest. It is not the classification which most men would naturally adopt, but coming from him we may be quite sure it has good grounds on which to rest. We suppose that in his view the field of labour should widen as progress was made. The Sunday-school teacher is connected with the children of the parish, the district-visitor with the adults and their homes, the missionary collector with the whole world. The last work, to be done rightly, would seem to require larger knowledge, wider sympathies, and the power of enlisting others in the hearty service of the Lord. But whatever view we may take of this subject, it shows that when Mr. Venn went to Salisbury Square the mission

field had already attained a position of paramount importance in his own mind.'*

The following extract from a letter of his to a sister admirably sums up his ideal of a district-visitor :

. . . Alas! very seldom does the desire of benefiting our neighbours' souls exist where the grace of Christ is not in some measure shed abroad in the heart . . . Let me add as a warning that you guard against being too systematic or ostentatious, or even being too much subject to notice in so holy a work. In the sister grace of almsgiving it is said, 'let not thy left hand know what thy right hand doeth.' I have seen some regular visitors of the poor more like the agents of a merchant beating about for customers than children seeking to reconcile and engage their brothers to that parental authority which they themselves once despised but now affectionately serve. Remembering the description of our Saviour, 'no man shall hear His voice in the streets; He shall not strive or cry,' wait patiently for that day in which every secret service will be publicly owned; in one word, go on, dearest, as you have begun, proving yourself worthy in some measure to receive *your* Elijah's mantle. God ever bless you!

Such leisure as he could command during his Drypool career was employed in editing his grandfather's 'Life and Letters,' a work which (as already stated) had been commenced by his father, who left it, at his death, as a trust for the next generation to complete. The work is well known, having gone rapidly through four editions.

The following extracts from letters speak for them-

* We are indebted for this remarkable trait of character to a review of the first edition of this work in the *Churchman* for November, 1880, pp. 106, 107.

selves, and will give the best comment upon the above brief description :

*H. V. to Miss A. Sykes (a sister-in-law).*

*October* 6, 1829.

Two important concerns were added to my usual employments immediately after you left us, which have not only absorbed all the leisure I could spare, but pressed upon my mind as requiring increased attention. First, the Confirmation. A month before the time, I gave notice to all who intended to offer themselves to give me their names forthwith, and the number has now reached 160. I have given them three lectures in the church a week, but have the hardest part still in reserve ; viz., to speak privately to each individual : for this I purpose being at the church five hours a day during the next six days, and appointing them to come one by one. I am surprised at the ignorance which nine out of ten betray ; it bespeaks a lamentable neglect of domestic instruction, and convinces me of the necessity there is for ministers to redouble their exertions and resume the old practice of catechising the young people (not children), for I believe multitudes are as ignorant of the first and simple principles of Christianity as the children of the heathen. The other important engagement I have now on my hands is my grandfather's letters. I have about a thousand, arranged in chronological order, and we read straight through ; and since, as you will recollect, many of them are not short ones, we have the work of months still before us. Yet a more interesting and profitable employment we could not have ; the man is fully placed before us, in his domestic engagements, in his ministerial labours, and in his more private hours, and the impression left on our minds is such as I desire to cherish for ever—that real religion makes a Divine change in the heart : the constant glow of sacred affections, and the ardent aspirations after perfect holiness and unclouded vision

of God, which each successive letter exhibits, remind me perpetually of the promise of our Saviour, it 'shall be in him a well of water springing up into everlasting life;' that is, I conceive, the holy affections which the Spirit excites in the soul shall be like the waters of a perennial spring, ever rising fresh and pure, and not to be checked or repressed by any superincumbent weight. In one view, such an example is discouraging; but on the other hand, when a more intimate view shows us that these measures of grace were granted to a proportionable degree of diligence in the ordinary means of grace, and that he himself confessed that they were dependent upon his maintaining constant communion with God in prayer and meditation and study of the written Word, it becomes a spur to our sluggishness, and reminds us of the words, 'Ye have not, because ye ask not.'

*To the same.*

'I will bring the blind by a way that they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' How exquisitely tender and consolatory this promise! Notwithstanding their blindness and darkness, and the crooked mazes in which they are involved, I will lead them and not forsake them. One observation [speaking of a sermon he had preached] I introduced was to this effect—the hint was taken from a sketch of Simeon's, and therefore is entitled to additional weight from his authority—'Men usually expect to be led in a way of peace and joy. But God often leaves them to feel the depravity of their own hearts. He sometimes permits them to be in heaviness through manifold temptations, they seem at times as though they should be overwhelmed, they are not unfrequently brought to the borders of despair: these are the ways which God takes to humble them and to prove them;

this is the way in which they are led—a way little expected or known by them, before He makes darkness light and crooked things straight.'

*To the same.*

*February* 18, 1830.

You will easily conceive how much we miss my aunt and E., not only from our domestic circle, but in our parochial affairs. My visitors, however, are becoming more and more efficient, so that I have no reason to complain of want of deaconesses. I have, indeed, abundant reason for encouragement in the way they go on; and several cases have lately occurred in which I have felt satisfied that the sick person was sufficiently provided with religious instruction and sympathy. The visiting system is also well supported in Hull. E. will explain to you our scheme for the circulation of the tracts: by which we lay out for months to come the particular tracts for each section, so that a whole set may pass regularly through a given number of sections in a given time. In Sculcoates, the visitors, to the number of ninety, meet every alternate Monday afternoon in the vestry, and exchange their tracts; the ministers then give them an exhortation and prayer, which is an important measure to keep up the spirit and spirituality of the work. When I consider how important your suggestions and assistance were at our first formation of these plans, I delight in placing it among other instances of the benefits which have been connected with your late visit to us. I have had much trouble in providing tracts. I could not have anticipated anything like the difficulty which has occurred in finding proper ones; but the remarks which the people made respecting particular tracts fully justify the caution and care we use. The Dublin tracts are very poor. My Sunday evening catechetical lectures succeed far beyond my expectations; the increased intelligence of the young men and women is very apparent, and I have above a hundred grown-up persons. . . . Our girls' school increases but slowly, 60 scholars at present; 240 boys.

*Mrs. Venn to Miss Venn.*

*March* 6, 1836.

Yesterday we breakfasted at eight, and all three set off for the Parsonage, which we are going to plant and convert into a habitable place, not with any view to our own residence there, for, delightful a place as it is, in consequence of the garden, its distance from the church and parish would never render it desirable for ourselves; but Henry, filled with zeal for the benefit of his successors, has resolved to plant and hedge it in thoroughly; and I have had very great pleasure in digging and raking and beginning to make neat flower-beds. Upon the delights of gardening I will not enter though to you, so I will only say that Henry, Anne and I have had our thoughts much occupied by the laying out of the Church property. Not one farthing of rent is, I believe, forthcoming; when I spoke to the woman about it, she said, 'Chance was against them, and fortune had always been so.'

*H. V. to Mrs. Venn.*

Burlington Quay, *April* 15, 1830.

. . . How much did I feel yesterday evening at the thought that it was the first day that had closed upon us whilst separated from each other. This led me to look back upon the whole course of the happy fifteen months which have been one continued scene of unalloyed and still-increasing happiness. . . . Let us keep a jealous watch over ourselves, that we do not rest in the enjoyment of the mercy itself without attempting to raise our souls towards the great Author of our bliss. I have been feeling more strongly than ever a desire that we may be made *jointly* useful in the work and service of the Lord, for it seems as if in this way we could make a kind of *common* return for common mercies. . . .

*Mrs. Venn to Miss Venn.*

DRYPOOL, *January* 8, 1831.

Henry is quite well, but so busy I seldom see him from breakfast to dinner, and that would not be so bad if he only kept to his dinner-hour; but he seldom runs home till after dark. He has lately been beating up new districts—Harecourt Street, Drypool Square, and thereabouts. In an evening he has not been much at home either. His hearers on Sunday are increased certainly, especially in the afternoon. The soldiers always attend in a morning, and the officers both morning and afternoon, with a straggling soldier here and there. . . . I have been engaged this afternoon in dividing the school into working classes, and selecting teachers. The Sunday School improves a little. I have been remodelling the classes and drawing up rules, and am going to have tickets and rewards for it too. Last Sunday was a very busy day with me; neither teachers nor children fell into the new plan very easily, and I explained it again and again. Tell me what you are doing with yours. I look upon it as a most important part of parochial labour, and one which has brought me more acquainted with the parents than anything else. I would not give up mine for anything. The District Visiting Society has been issuing circulars soliciting relief for the poor, and they have obtained £75; they would have got more, but a subscription was almost immediately set on foot for the Greenland fishery men and poor of the town generally, so people were puzzled, and hardly knew where to give their money. Several gentlemen have spoken in very handsome terms of the District Visiting Society and their labours, and of the good the clergy are doing. In some instances money has been given to them exclusively to dispose of for the poor, with compliments as to the excellence of the system. They expect, too, to have the distribution of great part of the general fund for the relief of the poor. . . . The

Clothing Society has brought into existence many others. Henry drew up a report and printed it, and obtained subscribers; he has also persuaded the Hull clergy to establish them, so Mr. Scott, Mr. Dikes, Mr. Knight, Mr. Robinson, have all set them on foot. Many hundreds of people have been admitted, and many more are clamorous, I hear, for admission.

*H. V. to Miss Sykes.*

DRYPOOL, *January* 13, 1831.

MY DEAREST ANNE,—Had I felt less interest about the subject-matter of your last letter, I should have answered it much sooner; but I could not sit down at any odd moment and do justice to my feelings. The letter affords me much ground for thankfulness and praise to God on your behalf. For I trust that the course I endeavoured to point out to you and the advice I offered have been blessed to you. I am not the less satisfied because the relief you obtain comes slowly and gradually—the work which God is carrying on is generally so. Sudden changes, either in the current of our thoughts, the state of our feelings, or the conclusions of our reasoning powers, are generally the effect of enthusiasm, or natural passions; hence the multiplicity of precepts to the effect that we must 'wait,' 'tarry the Lord's leisure,' etc. Be content, then, if you gain some ground, if you are enabled to hold on in the diligent use of the means. If Sumner's book has given you the solid feeling of which you speak, persevere in your study of such works. I always considered that your understanding required sound argument as well as exhortation and encouragement. I shall be anxious to hear what book you have taken up since—some book of an argumentative and yet evangelical cast I advise you to have in constant reading for the present. . . . You tell me your heart is still very far from that entire and fixed reliance upon the Saviour which constitutes saving faith; do not, in your present state of mind, attempt to scrutinise the nature of

your faith—that is, do not be saying 'true faith has such and such properties, but mine has not.' This is a snare by which thousands are kept back; be content if for the present you can say, with real feeling (and I trust, like the man in the Gospel, sometimes with tears), 'Lord, I believe; help Thou mine unbelief!' The true way of increasing our faith is to act upon it as far as it goes, and thank God for it, even though it be but 'as a grain of mustard-seed.' . . .

I rejoice to hear of your school, send me all particulars; the longer your letters the more acceptable. That and your district will give you quite enough of the employment I so much desired you to undertake. With respect to your situation at home, I cannot add anything to the many injunctions I laid upon you before we parted. Look upon the bright side of everything, dwell upon what you enjoy above others, and not upon what you suffer more than others. When you rise in the morning reflect, God has placed me in the situation exactly suited for my best interests. He will give me grace to conduct myself aright in it, if I ask Him. Remember that beautiful exhortation, 'to adorn the doctrine of God our Saviour in all things,' was first addressed to persons in the most trying and degraded situation, even to servants before Christianity had ameliorated their condition to its present degree. 'Not answering again' was to be one way in which they were to adorn their profession (Titus ii. 9), which implies that silent meekness under provocation is part of the beauty of holiness. And now my dearest A., you must excuse the haste and desultory style of this letter. I have taken up my pen at the close of a day of incessant employment. I have had three times as much to do in visiting the poor and sick as before; to-day I have visited twelve sick persons, spoken to, and prayed with each; forgive me, therefore, if my tone in this letter be too much like that which I used towards my poor people.

*The same to the same.*

*December* 21, 1831.

Hitherto we have had no alarm (of cholera); the apprehensions of people are dying away, and indeed I feel it necessary constantly to rouse my own feelings to a sense of the importance of improving the present interval by preparing ourselves for the worst. We had lately a noble meeting of District Visitors, the whole body meeting all the clergy together; nearly 230 were present, the greater part having been just two years at work. The clergy all addressed them in turn; the tone of the meeting was most encouraging. The Visitors seem universally to be increasing in zeal and efficiency and attachment to their work. . . . I have been lately applied to from several quarters, about our District Visiting Society, by clergymen wishing to establish similar ones: viz., Mr. Hill, Chesterfield; Mr. ——, Leicester; Mr. Bateman, London; and one in Manchester; a Mr. Palgrave also, of Westminster, using Mr. Cunningham's and Sir R. H. Inglis's names as introduction. . . . Everything has been on the whole pretty well; we occasionally get our walks before breakfast, which is the only time we can secure, for our days are full of engagements as long as the light lasts, and I may add —praised be the Author of all our blessings!—as full of happiness as it is possible to conceive on this side the grave.

*Mrs. Venn to Miss Venn.*

*February* 27, 1832.

I seem to tell you every time I write that the lectures are better attended, and the Sunday evening ones especially; and it really is so. The room is crowded, and they are very attentive. There seems to be a remarkable degree of (I hardly know where to get a right name for it) inquiry amongst the people, more particularly amongst the soldiers and their wives. I cannot tell you how many of this

class have come to this house desiring to see Henry; not a week passes without two or three, sometimes more. They are all of them of the upper class, if I may so call them, that is to say, they are generally officers' servants, sergeants, or so—people removed above want, which does away with all fear of their coming from other motives. They attend his lectures, and in almost every instance they mention them as a means of their being brought to think seriously; they also now come to the Sacrament. Certainly Henry has much encouragement, and it makes him doubly anxious to secure an assistant who would thoroughly co-operate with him.

*The same to the same.*

*April* 17, 1832.

Henry says that if the cholera breaks out (and we have had two or three of what the doctors call dropping cases) he conceives it to be his duty to remain. As he rests it on a point of duty, I think you know me well enough, dear E., to give me credit for silence, at least, upon the subject, whatever I may think. He has so long talked of going away in Easter week, that everybody must know he is not running away; but if he thinks it right to stop, I feel I cannot say a word, though I by no means relish the idea of its being so close to us. On the strength of these supposed cases, all the soldiers are locked up in the garrison, and the bridge drawn up, and not a soul to be seen but the sentinel pacing his rounds by the gate.

*H. V. to Miss A. Sykes.*

*May* 18, 1832.

. . . In such a case as hers appears to be it is not necessary to decide what degree of danger exists. A serious illness is a call from our Heavenly Father to fly to His gracious arms for protection and comfort, and He conceals the end for the wisest reasons. If we knew we should recover, it

would be no warning or trial of our spiritual state; if we gave up all hope it would either sink us into despair, or at least give such a character to our religion that we could hardly decide whether the fear of death or the grace of God influenced our hearts. I, therefore, never say to a sick person, there is no hope. I would rather say, take the Lord Jesus Christ as your Saviour, resign yourself to the teaching and guidance of His Spirit; turn and cleave to Him with full purpose of heart—in other words, repent and believe that so it may be 'Christ to live' if you recover, or 'gain' to die. But how, my dearest A., can I advise you at this distance? I am well aware that a different course may be right in a particular case, that we should not suffer a sister to imagine there is no danger where God threatens, or to put off the one thing needful by . . . turning off the thoughts from better things—the general principle on which I act I have laid down. If you are in doubt how you ought to act, have recourse to prayer for wisdom, plead the promises to them that ask—to them that lack wisdom. Expect and trust that your mind will be inclined and your judgment informed to pursue the right course and then act upon it, trusting that in the end it will prove right, and not heeding the misgivings which are apt to arise afterwards. . . .

*H. V. to Miss L. Sykes (a sister-in-law).*

*May* 22, 1832.

My dear L.,—I never hear of friends being confined to a sick-room without feeling a peculiar interest in their situation, as it is my daily employment to visit and converse with the sick. Judge then with how much deeper and tenderer interest I receive the account of the illness of a sister. Every sick-room I have visited since I heard of your illness has turned my thoughts to you. If I succeed in any degree in cheering the spirits of an invalid, or directing their inquiries or assisting their devotions, I at once think, would that I could do

the same for dear L ! But then again I reflect that your welfare is infinitely more precious to your God and Saviour than to your dearest earthly relatives. He is with you ; He foresaw and ordered every circumstance of the illness long before the watchful eye of friends discovered anything amiss—appointed it to happen just at this time and in this particular manner, and we know, though sometimes we cannot feel the conviction as we desire, that all His dealings are ordered in wisdom and love. 'I know that in very faithfulness Thou hast afflicted me,' in faithfulness to the promises of the covenant of grace in which He engages to lead us in the right way ; to wean us gradually from things below and make us meet for a better inheritance. To Him, therefore, I continually commend you, and especially when I unite in prayer with M., beseeching Him to deal tenderly with you, and to sanctify the chastisement that it may turn to your everlasting profit. Let me, however, give you one caution, suggested by continual experience—take care not to let this season pass away unimproved. Too often I see persons recovering from illness without receiving any of those benefits which God designs by the dispensation, though while the illness was upon them I had hoped better things. The reason is, they do not diligently improve the season. In a time of sickness the mind is naturally softened and inclined to religious thoughts, but this natural effect is transient ; returning health dissipates it, we must not trust to it : it does no more than dispose the mind for the right improvement of the season. That improvement consists in making it a time of much prayer, reading the Bible, self-examination, and religious conversation, which latter we are too apt to neglect in health, but which even the world will allow is proper for a sick-room. I know what a combination of circumstances generally exists in a sick-room to prevent this improvement—the assiduity of kind friends, determining when to get up, when to take medicine, when to have meals, and so on, together with the languor of disease, often cause the whole day to slip away we know not how. Do not

blame me for being tedious, dear L. Were I with you, you might tell me of any particular topics on which you would wish me to speak, but without such guidance I can only dwell on general. It is my affection and anxiety for your welfare which makes me tedious. If I could give you counsel which might be of service to you, I would willingly spend hours in writing to you.

*The same to Miss A. Sykes.*

*June* 7, 1832.

I wish you had sent me the letter you alluded to, for though it might have been impossible to give you advice which could have been of any use, yet it might have been a relief to you to state your difficulties, and it is some satisfaction to me to be able to sympathise more perfectly in your feelings and anxieties by a full knowledge of the particulars. As it is, I can only dwell on general principles and commend you to the guidance of Him who has expressly told us not to turn the blind out of their way, and who, therefore, can never refuse to give directions and ability to those who look up to Him with the sincere desire of being led in the right way. . . . Now one lesson we often have to learn is to be willing to be laid aside, to be passed over and not to be used as an active instrument in bringing about the very events for which we are most earnestly praying. We pray that the work of grace may be carried on in dear ——'s soul, we must try every means for promoting that work; but after all there may be no opening afforded us, and the work, if effected, may be effected independently of our exertions. Do not, therefore, despair because you are not used as an instrument, or even if the progress be concealed from you. I know how difficult it is to bring the mind to this submissive frame. I have felt it, and can therefore easily enter into your feelings. . . . Prayer must be your sheet-anchor; understand what the saints of old meant by so frequently exclaiming, 'My

soul *waiteth* on the Lord.' . . . God bless and guide and keep you, and make all these things, apparently 'against you,' work for your good. . . .

*The same to the same.*

*June* 14, 1832.

. . . This letter seems hardly worth sending, but it will, at least, show how desirous I am to give you assistance as far as I am able. After all, my chief comfort arises from the precedents which Holy Scripture affords in such prayers as these: 'The God of peace make you perfect in every good work to do His will, *working in you that which is well pleasing in His sight*' (Heb. xiii. 21). 'Wherefore we pray always for you that our God would count you worthy of this calling and *fulfil all the good pleasure of His goodness and the work of faith with power*' (2 Thess. i. 11). Such prayers authorise us to commit the case of a dear friend, as it were, into the Lord's hands, owning our own inability to do anything, and supplicating Him to carry on His own work. And for yourself, continue to pray that you may be enabled to watch and 'pray without fainting,' that no impatience may arise, because God does not work as you should have expected, or give you the evidences which your affection might desire to have of the reality of His work of grace upon the heart. . . .

*Mrs. Venn to her Sister, Miss A. Sykes.*

*August* 3, 1833.

. . . We have had a visit from no less a person than Dr. Chalmers. The first intimation we had of the event was from Mr. Keary, who had had it from some friend, so he wrote to beg Henry would let him see Dr. Chalmers if he did come. On Tuesday the report gained ground, for J. H. Smith heard from A. Melville the doctor was on his road, upon which (it was just after dinner on Tuesday) Henry jumped up and went

down to the water-side, telling me he should have a party to meet him in the evening, tea and supper, and breakfasts, teas, dinners, suppers, and what not, for the remainder of the visit, the length of which we knew not. . . . I had scarcely completed my arrangements, and wished so much for you to help me, when the mighty man arrived. He has a fine countenance, with a remarkably sweet expression of gentleness and benevolence; if it were not for that, his keen eye and fixed look would be more than most people could bear, for he seems to look through you. He spoke broad Scotch, and in the evening he gave an exposition (the servants only were present) on the First Chapter of Proverbs. To me he took an awful and gloomy view of it; for when it says towards the latter part, 'Because I have called and ye refused,' etc., he said something to this effect (mind I am not giving his words, but the sum total of them), that we should be careful how we despised the admonitions of the Lord, for that the calls of the Holy Spirit were given through the medium of conscience; and every time we despised or turned a deaf ear to conscience we neglected the Holy Spirit and drove Him from us, and that after every such rebuff His love waxed, as it were, colder, and he shrank to a greater and a still greater distance from us, which was the reason that the Apostle gave us those warnings in his different Epistles, such as, 'Quench not the Spirit,' 'Despise not the Spirit.' This was delivered with a very emphatic action, drawing one hand from the other, further and further—till the careless sinner reached that point where he might call but would not be heard. I wish very much you had heard him. . . . The following morning I was stirring early, as you will believe, and more than I can pretend to enumerate arrived to breakfast. He prayed, but would give no exposition. From that moment we kept open house, and till he went, which was yesterday afternoon (Thursday) my own dressing-room was the only room I felt safe in, for many people who were strangers to the house came to see him. . . .

*From Mrs. Venn.*

*July* 23, 1834.

Henry receives from time to time very striking testimony to the usefulness of *the book*.* Mr. Scott, who is very much out of health, and has left home to recruit, writes to his son that he finds it 'the best book of devotion he has ever used. Of course,' he adds, 'I mean uninspired composition; my general habit is to read it alone and in a contemplative manner.' He then speaks of the effect produced in his mind by the book. Old Mr. Babington has written a few tremulous lines to thank Henry for the comfort and pleasure it has afforded him. It is curious to trace the different effect it has had on different people: one or two, like Edward Elliott, read it through at a sitting; others reserve a little portion for every day; another divides it into three readings, and so on.

After some six years of active work in Hull, Mr. Venn had an opportunity of returning amongst his friends and relations, and the associations of his youth; and also, what to him was not of inferior importance, of getting within easy weekly reach of the centre of the Church Missionary Society operations. This opportunity was afforded by the offer of St. John's, Holloway, in the parish of Islington. This district church was in the hands of trustees, of whom Daniel Wilson (son of the Bishop of Calcutta, and still—1881—Vicar of Islington) was one. It was from Mr. Wilson that the offer came.

He thus refers to the first impressions afforded by the place:

*August* 1, 1834.

My dearest John,—I thank you for your hearty and fraternal congratulations, and also for your readiness to go to

* 'The Life and Letters of the Rev. Henry Venn,' then just published. See pp. 6, 59.

London to meet me at Holloway. Had I been able to com mand a few days, I should have summoned you. But I received D. Wilson's letter on Sunday evening, and determined to go up to London without a day's delay. Martha's state of health was such that the idea of my having to leave her the next week would have been distressing to her, so there was no time to communicate with you. As it was, I had only six hours in London, and travelled two following nights. Indeed, I had pretty well decided before I went up, only I felt it necessary to guard against the strong bias of my natural taste, and to be guided only by the prospect of ministerial usefulness. A few hours were enough to ascertain that point, and to prove to me that in that respect Holloway was as superior to Drypool as in every other. . . . I spent two hours with Sandys,* and was delighted with his account of the state of things at Islington. The sober simple views of Gospel truth are preached in each of the churches, and the disposition of the people generally kind. . . . As D. Wilson was going from home, he directed me to send my decision to Simeon. I did so, and received a most kind answer in return, expressing the regret he had felt at being obliged to refuse me St. Dunstan's, but that 'he was prevented by a rule laid down in his will for the guidance of the trustees.' Holloway Church is in the patronage of three trustees—D. Wilson, Simeon, and Archdeacon Hodson. . . . I shall rejoice in taking lessons with you from Simeon; the time will suit admirably. He alludes to the subject of my delivery in his letter to me.

It was in August, 1834, that this offer of St. John's came, and he left Drypool in the course of the same year. The following remarks, taken from a note-book, record his feelings on quitting this scene of his labours. It may be added, that notes of this kind were very rare

* Rev. John Sandys, then Vicar of St. Paul's, Ball's Pond, Islington.

with him, for he seldom kept any journal, except when on a travelling excursion:

BARTON WATERSIDE INN, *October* 8, 1834.

Seven years ago I stopped an evening at this inn, when I was about to commence my ministry at Drypool. I was then engaged in forming resolutions for the discharge of my ministry, and in prayer for grace to fulfil them. I am now here again alone on the evening of my departure from Drypool, and my mind is deeply affected by the review of the past.

On the one hand, I have to recount unnumbered and astonishing mercies; nothing but mercy on God's part! He has made my cup run over with domestic happiness. He has fulfilled every desire of my heart. Not one real affliction has He suffered to invade my home. He gave me the hearts of my people, and inclined the rest of the clergy to receive me with more than common cordiality. Seven years ago I was here as a solitary stranger. I have now a precious wife, two sweet children, and a large accession of valuable and affectionate friends, from whom I have just parted with the sincerest mutual regret. . . .

He threw himself at once into his new parish work, and soon obtained a thorough acquaintance with his parishioners.* An incident he once mentioned will serve to show how complete this acquaintance was. A man came hurriedly to him one day from a chemist's shop, saying that a dose of poison had just been obtained by some unknown person, whose suspicious manners made him now fear that a suicide was intended, and desiring to know whether anything could be suggested. Mr. Venn ran over in his mind a sort of mental list of his

* The population under his charge was then between 3,000 and 4,000 scattered over a considerable area.

parishioners, and soon felt certain that, if the purchaser in question was one of them, he knew the only likely man. They went at once to the suspected house; his suspicions were confirmed, and the man was stopped before any mischief was done.

Besides the now usual parish Societies, Mr. Venn introduced a system of occasional lectures on scientific and literary topics. Something of this sort seemed sadly wanted, as opportunities for any rational employment of the evening were doubtless difficult to obtain at that time in Islington. Professional lecturers were then almost, if not quite, unknown, and even persons willing and competent for the purpose were extremely difficult to obtain, so the task mainly fell upon him, with the help, occasionally, of his curate. Very careful schemes of lectures were prepared upon a variety of subjects, such as the following: Popular astronomy; the different modes adopted for measuring time; the amphitheatres of Rome and Arles, etc., etc.

From this time his attendance at Salisbury Square became more regular and systematic; though almost immediately after his removal to London, he was placed on the Committee of *Visitors of the Institution*, and in 1838 had begun to deal with the ecclesiastical questions involved in the conduct of Church of England Missions.

Up to the August of that year his life had been, on the whole, in spite of some anxieties, and one or two bitter bereavements—referred to in several of the following letters—a singularly happy one. But from this time a great change came over his prospects. Dark clouds gathered about his path, which, though they did not change the characteristics of a naturally cheerful and buoyant temper, or for a moment shake his perfect

resignation to the Divine Will, left their impress upon his feelings, and contributed, doubtless, to that earnest and lifelong devotion to one great cause, which soon became so marked. The first of these events was his own severe and dangerous illness, which, for nearly two years, laid him totally aside from all regular work. The following account is extracted from a short private narrative drawn up by himself:

I had great anxiety about her [his wife's] health. . . . between the pressure of my parish duties and my attentions to her, I was often in a state of extreme mental torture. I frequently went from her to my church with so heavy a heart, that I could have sunk into the earth with every step I took. . . . I can scarcely recollect any moments of my life when I suffered such intense distress as during those sad hours. My heart was not only ready to break, but near breaking. . . . And yet I trust I was not cast away from God's presence, nor his free Spirit taken from me. I was enabled to cast my wife, my children, every earthly care, by a single act, upon the Lord, and I was mercifully kept from all anxious care about them ever after. I was enabled to be somewhat importunate in prayer for grace, but sadly intermitting. . . . I went to George Babington [a surgeon of high reputation]. He said that there was something wrong with the heart. He asked me some questions respecting sensations in my past life. I said nothing about my carrying my wife upstairs [his doing so during several months had in great measure brought on the illness], and he hoped that the illness might not prove alarming. I concealed all from Martha, until her recovery should be complete. I had, however, little expectation of life, and apprehended a sudden as well as speedy departure. At length, on August 22, I went to Sir Benj. Brodie, as a friend of G. Babington. He said in a decided, quick manner, 'This is no case for a surgeon: you

must go to a physician immediately; you have no time to lose; there are all the symptoms of enlargement of the heart. Go to-day.'

The next day I went to Dr. Farre. He at once pronounced it to be a case of a 'dilated heart and aorta;' spoke most paternally; intimated that it was a serious case, but that, taken in so early a stage, it might be arrested, and after a long rest the heart might accommodate itself to its new condition. . . . As Dr. Farre prescribed perfect rest for many months, I was obliged to tell Martha that I had consulted him, but concealed the alarming part of the case, as she was not yet recovered sufficiently. Soon afterwards we went to Brighton, to a house in Bedford Square, and there the particulars were communicated to her by James Stephen and myself. From this time I appeared to lose strength, could only saunter about, and was gradually falling into invalid habits and feelings.

In October, chiefly at the instance of James Stephen, I went with John to consult Jephson. He said that if I would stay under his care at Leamington, he would undertake the case; but that he could not give me any advice or prescriptions to guide me at a distance. . . .

He removed, therefore, with his family to Leamington; where he resided for some months under Dr. Jephson's treatment, with very beneficial results.

. . . In May, 1839, I took a tour with Martha and the children in our carriage to Bath, Hereford, and Wales, returning by Leamington to see Jephson. He pronounced very favourably both of Martha's health and my own. I had abstained from all clerical duty from August 1838 to August 1839. I now returned, in the hope of being able to resume duty. But alas, symptoms of consumption appeared in my most precious wife. We consulted Chambers; he advised a winter in Italy or Devonshire. I then consulted him about

myself; he said at once and decidedly that I was not in working condition, and there was equal need of my absence from the scene of my duty. We therefore went to Torquay. During that sojourn so great were the consolations of Divine grace which overflowed from the heart of my precious wife to refresh my own, that I do not think that I suffered from anxiety or distress from first to last. But the watching by night and the sight of her sufferings, and a settled though composed grief, brought back many symptoms of my old complaint, and my apprehensions of an early dismissal from my now desolate lot.

It is his wife's death, in the March following, to which he thus refers. We somewhat anticipate the strict chronological order to give the close of this memorandum :

I consulted Chambers (May 6, 1840), and soon afterwards, in some measure against his advice, but with the concurrence of Farish and Babington, resumed my clerical duties.

Chambers again advised me (May 18, 1841) to give up my church and parish, and live only a quiet life, travelling about; and then in two or three years the constitution would, he hoped, recover itself, or rather accommodate itself. I entered, however, into full employment—the Secretaryship of the Church Missionary Society, preaching once a Sunday, and keeping a watch over my health, not to go too far; and each summer travelling abroad.

At the expiration of three years (May 18, 1844), I again presented myself to Chambers. He expressed surprise at the complete accommodation of the heart to its circumstances. The valve evidently let some blood return, but I had learned to bear it, and now there was every prospect of going on to the natural term of life. In fact, my case was the fortunate exception to the general rule, and illustrated the truth that we should never despair of the power of Nature to overcome difficulties and recover itself. Dr. Farre said, 'You will never

be able to make the same exertion as you once could; but with moderation and care you may go on to the natural term of your life. Very few of those who have consulted me in the state in which you were at first are now living. God has dealt mercifully with you, and with such a warning, and such mercy, you ought to be more efficient in His service than ever, though with reduced powers of exertion. Amen.'

## CHAPTER III.

LETTERS. 1835—46. DEATHS OF MISS A. SYKES AND MRS. VENN. RESIGNATION OF ST. JOHN'S, HOLLOWAY.

THE following are extracts from letters belonging to the period now under consideration, and containing, amongst other things, passages from Mr. Venn's correspondence with his wife, records of her illness and death, and the circumstances of his resignation of St. John's, Holloway, in order to devote himself exclusively to the work of the Missionary Secretariat. He had attempted for four years to combine the two spheres, but was at last constrained to choose between them.

*To Mrs. Venn.*

1835.

Your letters are as great a cordial to me as mine are to you, The opening and reading them is like a burst of sunshine upon a landscape. Oh what cause we have for gratitude to God for the large share of happiness He permits us to enjoy in each other! May we, when we meet, stir each other up more than ever to live to His glory. May our mutual affection never interfere with His service, but may we learn the blessed art of enjoying each other, as children love and enjoy each other in subordination to the love of their parents. So may our Heavenly Father have the first claim upon us, and the first

place in our hearts! This will indeed augment our conjugal happiness.

*To Miss A. Sykes* (*during her last illness*).

*March* 17, 1835.

You expressed in your last letter your apprehensions that the composure you felt might be more the effect of indifference than of the grace of God. Such an apprehension is often a part of that holy jealousy over ourselves which the Spirit of God produces in us. It is a feeling to be cherished. It should encourage us as a gracious affection. It keeps us humble, watchful, self-diffident. It leads to self-examination. But above all, it should lead us to commit ourselves to the scrutiny of our God and Saviour. 'Search and try me, O Lord!' He invites us to cast all our care upon Him, and the anxious doubts whether we are His children or not, whether we are advancing in grace or not, whether we are acting according to His Will or not. Such care it is our privilege to cast upon Him, and to beg of Him to resolve our doubts and discover our hearts to ourselves. . . . We must exercise faith in the assurance so repeatedly given us, that God desires to undeceive us, that He will not suffer anyone who calls upon Him to remain under self-deception—that 'the meek He will guide in judgment.' The great work of Satan is to deceive; the great work of God to undeceive. He is a God of truth. Let us then commit the searching the ground of our hearts to Him, and having so done, let us cheerfully proceed. He will take His own method of enlightening us—often very different from what we expect, and we shall find that we acquire self-knowledge in a variety of ways, besides the formal exercise of self-examination.

*To the same.*

*April* 17.

My dearest A.,—Our last conversation has been the constant subject of my thoughts since we parted. The more I re-

flect upon your state of mind the better satisfied I feel that you are under the guidance and safeguard of God's Holy Spirit, and that your hopes rest on a solid foundation. The particular point on which you felt dissatisfied with yourself does not, I am persuaded, affect the root of the matter, though it may require much attention, watchfulness, and prayer. I think you greatly bewildered and entangled yourself by your own reasonings; and that it was from this source that you drew the conclusion that you were not building upon the only foundation which God hath laid in Zion. Has it not been your unfeigned desire to know God, and to worship Him as He has revealed Himself to us in His Word? The Triune Jehovah has, therefore, been the object of your worship and faith. Our knowledge of God is progressive; everyone under the teaching of God's Spirit is daily acquiring more distinct and correct conceptions of the Divine nature and attributes. But in this, as in every other case, there is great variety in the operations of the Spirit, and while we are yet under instruction our particular views may greatly differ upon such mysterious subjects. We shall never all see alike till we know even as we are known. This should teach us caution in examining ourselves by any human standard, or concluding we are not right because we do not as yet see and feel as more advanced Christians do.

Nevertheless, I would by no means advise you to disregard the apprehensions you feel that you have not sufficiently 'honoured the Son.' That apprehension is, I doubt not, a gracious suggestion from above; and the important question arises, How are you now to act? The general direction has been already well urged upon you. Wrestle with God in prayer for that faith which is His gift. Christ addresses you as He did the disciples of old, 'Ye believe in God, believe also in Me;' and you must reply, as they did on another occasion, 'Lord, increase my faith!' or, as another suppliant exclaimed, Lord, I believe; help Thou mine unbelief!'

But I gave you a few more specific directions which I now

repeat, as you requested me; reminding you, however, of the uncertainty and insufficiency of such directions, arising from the uncertainty and insufficiency of my own knowledge. My 1st advice was, Receive the Word of God with simplicity of mind; guard against your constitutional infirmity of indulging a reasoning, metaphysical turn of mind, and regarding the results of your reasonings as sure as the Word of God. When you read your Bible, let your understanding be as it were passive to receive the simple impression of the Word of God—recollect the case of Joseph Milner; he rightly observed, 'I must go back to my thirteenth year, when I was waiting upon the Lord without any reasonings of my own.'

2. Resist any temptation to turn away from any part of God's revealed Word. . . . If you receive it with simplicity, the delusion which now prompts a partial study of the Word will soon be done away.

3. Study especially those parts which describe the glory of Christ, which set Him before us in the gracious exercise of His saving power. Thus cultivate an acquaintance with Him as He appears in the Gospels and Epistles. Detain your mind resolutely upon such passages till the fire kindle.

4. Trust God to perfect that which concerneth you; recollect you are under His instruction and guidance. He will teach you, lesson after lesson, as He sees best; not in the order you may choose or imagine to be best. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning' (Hosea vi. 3). 'His going forth,' that is, the time when He will manifest His power and glory, when He will go forth, as it were, to bless and save His people, and gladden them with His presence. His going forth 'is prepared,' is decreed and appointed, but it will come gradually 'as the morning' advances from twilight through the early dawn to meridian splendour. Thus it is with the knowledge of Christ in the soul. 'The first views which the inquiring soul obtains are faint and confused, yea perhaps, as in the early dawn things

may assume a monstrous and distorted shape. But gradually the mists shall be dispelled from our eyes; our organs of vision shall be purged from their film, and the glorious Object whom we desire to behold shall be revealed to our view. But while we are here below we shall still see Him only as in a mirror, darkly; we must wait till we arrive above before we can see Him as He is.'

Thus, dearest A., I send you the result of many and anxious thoughts about you. May the 'Wonderful Counsellor' direct us both, overrule our designs to our real welfare and to His glory, and if it seem good may He employ us as instruments of good to each other's souls in our mutual intercourse. Ever most affectionately yours,

H. VENN.

Mrs. Venn was at this time away with her sister. The following letters were written during her absence:

*To Mrs. Venn.*

*June* 2.

Yesterday evening I had my lecture on the Sacramental Service, one half of which I explained; the room was tolerably filled, about fifteen young persons and thirty elder ones. The attention was deep, and I look forward with great interest to next Sunday. I shall complete my explanation of the Service on Thursday, and I have promised to be at home all Friday and Saturday to see any who may wish to consult me.

*June* 20.

I felt sad at the thought of your returning alone. Yet we must ever remember that this is not to be the scene of our greatest enjoyment of each other's company. Doubtless in heaven there will be greater, far greater delight in each other's company, as well as joys of a nobler kind from the immediate fruition of our God and Saviour. But that delight will depend

upon our advance in meetness for the inheritance, and this again will depend upon our prompt and cheerful compliance with the calls of duty. So that when duty separates us we shall be no losers in the end, even in the comfort of each other's society.

*June* 27.

Tell Anne I have thought much about her during these rainy cold days. She will be shut up perhaps for many hours together, and it will be a great trial of patience and temper, but a salutary one. To be out for hours upon a calm sea, inhaling balmy air, and talking with you and me would be more delightful, no doubt; but she is honoured by being called to a nobler service, because a more arduous one, namely, to be cheerful and patient, and to make herself agreeable to her fellow-prisoners, and to improve the time and to conquer the chill and dulness of the external atmosphere by the warmth and sunshine of her own mind. I pray that this may be the case.

*June* 29.

I was much struck with a thought which was new to me in reading the Second Lesson of the Evening Service, Eph. v. 25: 'Husbands love your wives as Christ loved the Church.' As Christ loved, that is, not in degree only, but in the quality of the affection. How did Christ's love manifest itself? By 'giving Himself for it, that He might sanctify and present it to Himself a glorious Church,' etc. So let the husband regard it as the chief object of his life and the truest manifestation of his love to promote the sanctification of his wife, that by the ordinances and by the preaching of the Word she may become a glorious saint, holy and without blemish.

*July* 3.

This morning my attention was first called to the garden, for I had engaged the old man to come to train and prune our vines and wall-fruit trees, which my aunt pronounced to be in

a most ruinous state, and which E. did not understand. There is an abundant show of fruit upon the vines, but they were all running to waste. I have been inspecting the process, and gaining much knowledge upon the subject.

I made some pastoral calls, sat an hour with Mrs. S., and again had a proof of the great importance of such visits. I had much close conversation with her; found she had never received the Sacrament through superstitious dread of it, and had long been harassed in her mind by doubts and difficulties as to the path of duty in this and many other respects, but did not dare to call or begin the subject.

*From the same to the same.*

HOLLOWAY, *July* 13, 1835.

. . . When I glided from you in the steam-packet and watched the party on the pier, the feeling overcame me at the thought that all human happiness hangs upon a slender thread, and that thread is breaking on every side of us and plunging one and another into misery. But then again, I thought the thread was in the hand of our Heavenly Father, and frail as it is, it shall last till He see fit to command otherwise; or rather, to provide some other portion for us. Oh, may we ever look up to that hand and learn to obey His gracious command, 'Let those who have wives or husbands be as dependent on Me, as much weaned from this world, as those who have none.' . .

*July* 14.

There has been a subject much upon my mind—the relative duties of the members of the same family towards each other. I mean those which peculiarly belong to them as such, and which strangers cannot so effectually discharge. For instance, how much gratitude do we owe each other for the daily and hourly communication of happiness, and how much is it in our power to communicate to each other those small, unstudied,

varied kindnesses, upon the aggregate of which the real comfort of life depends! Faithfulness towards our failings is another peculiarly family duty. Those who live together are perhaps not so well able to form a general estimate of the character; but to one part of the character, and often a vital part, they are the only witnesses—namely, domestic temper and habits.

Miss A. Sykes died in September, 1835. The following letters were written at the time. She had lived much with Mr. and Mrs. Venn from the time of their marriage, and they were both strongly attached to her.

*To his Brother, Rev. J. Venn.*

THOMAS'S HOTEL, BERKELEY SQUARE, *September* 28, 1835.

MY DEAREST J.,—I am writing under most painful circumstances—beside the bed of dearest Anne, who, I fear, cannot be expected to struggle much longer with the disease which is dragging her away from us. But all is perfect peace; far beyond what I had dared to hope, adored be the grace of that God and Saviour who is a refuge for His people! We arrived at Brighton on Monday evening; every day since then she has been rapidly sinking, and I know not how the hours have passed without my writing to you; but each hour has brought with it fresh anxieties and fresh employment. I have also been fondly expecting to hear from you, that you were coming up this week. Oh how I should hail your arrival! If you and E. were indeed to come up, as you proposed, it would be like the visit of an angel. But I write scarcely coherently. A medical man at Brighton pronounced her, upon first seeing her, to be in the last stage of consumption. This opinion was at variance with Dr. B.'s; we therefore determined to bring her up to London. Mrs. S., M. A., and we started on Wednesday, slept at Crawley that night, and came here next day. Dr. Chambers saw her that night, and on Friday morning. He then ordered

her to Hastings, and thought that with care and favourable circumstances she would last through the winter. I confess I despaired of ever removing her from this roof, and the last two days have decided the matter. We are now almost hourly expecting that the summons will come, and all we can hope and pray for is quiet dismission. . . . Yet I feel at this hour a peace such as brighter hours of our intercourse hardly afforded. I have had much conversation with her this morning; she has no fears: she enjoys 'sweet quietness of mind,' these are her words. She has learned during this illness her own utter helplessness, and to lie passively in the hands of Christ both for present comfort and for future salvation. . . . Pray for us, if you cannot come and pray with us.

*To the same.*

HOLLOWAY, *September* 30.

Scarcely an hour after I had written to you, dearest A. breathed her last. Nothing could be more calm, collected and heavenly than her whole behaviour. . . . Surely it has been a special answer to prayer that the circumstances were all so ordered, even to the minutest particular, as to leave the last recollections full of peace. My own mind had been much directed of late to the privilege of the children of God of asking even temporal comforts and alleviations, and the circumstances of this case have indeed given me an unexpected and glorious illustration of that privilege. . . . And now let me repeat with double earnestness my desire to see you. If it be but for a few days, it would give me unspeakable refreshment. I dread next Sunday. The funeral will probably take place the previous day at Holloway. Oh that you could be present to take my sermons! . . . Your presence has never failed to refresh me in former times, and both M. and I need it now.

She had been much distressed in the early part of her illness at the thought of dying. All this passed off, as is

shown by the above letters; but within a day or two of her death she remarked to Mr. Venn, 'It is an awful thing to enter a strange world.' His reply was, 'It will not be a strange world to us when our blessed Saviour meets us and conducts us to the mansions He has prepared for us in our "Father's house." We must not call our "Father's house" a "strange world."'

BRIGHTON, *October* 21.

. . . Dearest M. is recovering her spirits. At times the feeling of her loss quite overcomes her, but generally she is able to realise the blessedness of dear Anne's present state so fully as to thank God for taking her to Himself rather than to wish her back. If it please God to re-establish M.'s own health, I trust on our return to Holloway we shall devote ourselves with renewed zeal to the service of the Lord; and the various recollections and associations of dear A., which will be hourly arising, will be incentives to do so. The scene we have gone through has indeed brought eternity so vividly before us that we shall be doubly inexcusable if the profiting do not appear.

*To Mrs. Venn.*

*November* 9.

. . . May every blessing attend you. God only knows what are true blessings. I include in that term renewed health and strength; but while God is pleased to delay the blessings, may we be endued with patient, cheerful confidence in His parental care over us. May we be preserved not only from all murmuring, but even from the wish to have things otherwise than He appoints.

*November* 20.

I am sure I am not improperly anxious about the restoration of your health. God has joined us together in the closest bonds. He has answered our prayers by making us helpmeets

to each other in spiritual as well as temporal things. . . . and I can pray for its restoration, not merely on account of your and my own personal happiness, but with a view to God's glory. In the meantime I can resign you to God's gracious dealings with you, and trust that He will give me grace to profit under His afflicting hand, while He is pleased to continue it. I am aware how much danger there is that I should be perpetually saying I would do so and so if things were different, instead of falling in with the providence of God, and acting according to present circumstances.

*From the same to the same.*

HOLLOWAY, *November* 20, 1835.

. . . The whole of to-day I have been engaged in studying a subject for my sermon, one we have often talked about—family religion. Oh that I could do justice to it! It grows upon me in proportion as I study it. One thought which I have dwelt upon and turned into prayer is this—that we are authorised to expect more success in our efforts to benefit the members of our own household than others, because the family bond is an appointment of God, ordained for our spiritual good and for His own glory. . .

In June, 1837, his youngest child, an infant of a few months old, died after a short illness; to which event the following letters refer:

*To his Sister, Mrs. Stephen.*

BRIGHTON, *Sunday, June* 25, 1837.

The life of our sweet babe is fast ebbing away. . . . Yet these hours have not been hours of unmitigated gloom; far otherwise, though they have been spent between the sick-room of our dying child and the next, to which we have withdrawn,

from time to time, to comfort and strengthen each other by prayer and the Word of God—they have been truly Sabbath hours, a day of holy rest and thanksgiving. For, first, our precious infant has scarcely any suffering, though quite sensible . . . the look seems to rebuke our sorrow and tell us that he is on the eve of rising to infinitely higher employments than we can imagine. Next, dearest M. is supported by the right hand of her God and Saviour; she is able to converse and to pray with perfect composure, and though the time seems long before we can say, 'he is beyond suffering,' yet she is enabled to tarry the Lord's leisure and to praise His mercy in the midst of judgment. And now by the time you receive this, all you will have to do is to pray that this most tender but piercing dispensation may be sanctified to us, and to all the members of our family—that we may learn henceforth to live with eternity in view, and to regard the spiritual and immortal interests of our children as the one thing needful for them.

*To his Brother-in-law, James Stephen, Esq.*

*June* 26.

The event for which my letter yesterday would prepare you took place this afternoon. Mercy still marked the dispensation to the conclusion. . . . I cannot but express my wish that you and Wilkinson should attend the funeral, since you so lately joined, upon the same spot, in witnessing and pledging his dedication to the care and service of the Lord. The prayers you then offered up have now been all fulfilled, and the Burial Service will sound like a thankful acknowledgment that every object of your trust has been for ever secured.

The following letters refer to Mr. Venn's own illness, and will explain themselves:

*To Rev. John King (of Hull).*

BRIGHTON, *September* 23, 1838.

It has pleased God to visit me with the threatening of a very dangerous complaint, disease of the heart. When I was in full work, and exulting in my apparent health and strength, I suddenly discovered that something was wrong, and the physicians have prescribed perfect rest for several weeks. . . . Whether the disease is more than functional they do not at present pronounce. And through the great mercy and grace of God my mind has hitherto been kept in peaceful suspense, till the symptoms become more decided one way or the other. My line of duty is at present clear, to wait—to receive it as a most gracious warning before the midnight cry, to gird up the loins of my mind, and trim my lamp and see to the supply of oil. I know you too well to imagine that these circumstances will abate your kind wish to visit me, and for my own part I can assure you in sincerity that they will make me ten times more desirous of your visit. There is no friend, after my brother, whom I equally desire to see; for there is no one in whose faithfulness as well as wisdom I have greater confidence. . . . I have been urged by several friends to attempt an Historical Sketch of the Revival of Evangelical Religion in the Church during the last century, that is, to follow up the idea thrown out in the Preface to my grandfather's Memoir. . . . and in the prospect of a few weeks' rest I have begun to think and read upon the subject.

*To his Sister, Miss Venn.*

LEAMINGTON, *October*, 1838.

MY DEAREST E.,—Your most tender solicitude, never more effectually manifested than in recent events, and for which I feel far more grateful than I am able to express, will be relieved

by hearing that we had a most prosperous journey to this place. . . . It is still strange to me to regard myself as an invalid. I am continually forgetting it, and falling back into old trains of ideas, which this place suggests, of anxiety for others, instead of myself. I need indeed what Mr. Wilberforce would call 'a flapper' to remind me of the peculiar duties which this dispensation calls me to exercise. I am obliged to keep in mind that text, 'He chastens us for our profit,' and to consider what is the profit which I am receiving? And here is the direction which your prayers for me, dearest E., must take. I often think of that saying of St. Paul, 'I know that this shall turn to my salvation through your prayers and the supply of the Spirit of Jesus Christ,' and I consider it an inestimable privilege that I have the prayers of others. But I fear lest they should rather pray for my recovery and for what, in the kindness of their too partial estimate, they term a restoration to my usefulness. Alas! if God does restore me to labour, I trust it will be to a very different kind of labour than I have yet rendered to my most gracious and indulgent Master, who has abounded towards me in loving-kindness and long-suffering, notwithstanding my scanty forced returns.

*From the same to the same.*

HIGHGATE, *October* 7, 1838.

When we meet again, let us determine, by God's grace, to secure a short interval for religious exercises together in the first part of the day. By management it may be done, or by rising a little earlier; our will is the law of the household, and we must not let it be overruled by circumstances. Let us agree upon the *will*, and the *way* will follow. . . . And now I am going to pray for you not only that you and the sweet children may be preserved in body, but that your mind may be kept from all anxious thoughts about me; that you may take no thought for the morrow, but cherish an honourable reliance

upon Him who careth for us, and who loves us both far more tenderly than we do each other, and who may therefore well be jealous if we are suspicious of His intentions towards us. Oh, may we learn to love each other in and through Him—it will make our union still sweeter; and may we daily advance in that greatest of all works, the conforming of our own will to the wise and holy and good will of God. . . .

After giving his wife an anxious account of his health, he thus concludes the letter:—

LEAMINGTON, *October* 11, 1838.

And now let us join in praise to our Heavenly Father for the gentleness with which these well-deserved strokes have fallen upon us—for the exceeding great mercies mingled with them, for the ability we have of consulting simply as to the best means of recovering health, instead of having the anxiety of foregoing them on account of expense, etc.; praise for past, trust for future, and let us stimulate each other to the full improvement of the opportunities which will probably be afforded us for mutual edification and growth in grace.

*To Rev. John King.*

LEAMINGTON, *November* 29, 1838.

My first interview with Dr. J., and the symptoms produced by my journey, proved to me that I had not been gaining any ground, as I had imagined, at Brighton, but rather the contrary. I therefore came with my family to this place. Dr. J. very cautiously began a different mode of treatment. He has certainly succeeded in removing all disagreeable sensations. I am now able to take any degree of exercise without inconvenience; he will not, however, allow me as yet to resume my duties. In order to save me from becoming a non-resident on my cure, I am to go home in a few days, but must submit myself to his inspection again six weeks hence before attempting

to resume my duties. The kind interest you took in my case must be my apology for entering into these particulars; at the same time, I am glad of the opportunity of paying a grateful tribute to the skill of Dr. Jephson, and to (what he does not always get credit for) his extreme caution and prudence.

Thus has it pleased the Lord most graciously to remove the apprehensions under which I lately laboured, in answer, I doubt not, to the prayers of many of my kind Christian friends, who imagined that if my life were spared it might yet be of some service to the Church, and in answer to my own prayers that I might yet have the opportunity of redeeming lost time, and turning to better account than heretofore the many great advantages and privileges which have been bestowed upon me. The whole of this dispensation has been marked by such signal lovingkindness and tender mercy as never can be adequately known or expressed below, but will be, I trust, the theme of praise and joy above.

I have pursued with increasing interest and profit the study of my subject, viz., the Revival of Religion. Yet difficulties as to the right execution of my proposed task thicken upon me, and I almost despair of preparing anything for the public. Many new names I have discovered, especially in the early part of the century, so that the picture of the Church is not so dark as I had imagined before Wesley's time. The alarm of his enthusiasm threatened to separate the two parties in the Church, and I suspect many sound but timid Evangelical clergymen were driven into the ranks of the High Church. Hence the darkest period, apparently, was the thirty years subsequent to Wesley's coming out; but this darkness was more apparent than real. Methodism depressed the Church for a time; and had it not been for the band of Evangelical ministers who maintained their principles against both Methodists and High Churchmen, the result might have been very different from what we now witness.

*To Mrs. Venn (after giving a better account).*

LEAMINGTON, *January* 25, 1839.

Thus we have cause for abounding gratitude and praise; and oh that we might feel it as we ought! I do humbly trust that the dispensation has not been without fruit already. But great will be our condemnation if it do not quicken us to far greater diligence and devotion in God's service—if it do not make us more spiritual in our intercourse with each other, and teach us to live with eternity in view. May the truth 'the time is short' be more deeply impressed upon our minds, and applied to them by the Holy Spirit even in proportion as the hopes and expectation of being spared to each other revive! If these blessed effects follow, they will make our union happier than ever, though that would seem to sense impossible, for greater happiness I cannot conceive than we have enjoyed.

The following letters were written from Torquay, by Mr. and Mrs. Venn, to various members of their family. They will serve to show the spirit in which this trial was met by both:

*To Miss Venn.*

TORQUAY, *October* 2.

You have not wondered at my silence any more than I have wondered at yours. We know each other's feelings too well, when sorrows or trials affect us, to think anything but that we do sympathise so entirely in each other's griefs that it is better to wait till the expression of them is moderated. You, beloved E.—you will be glad to find that we are here at last, and sometimes I think, in my brightest moments, that perhaps we shall see you here with dearest J., for he has promised to pay us a visit in the winter. . . . I think you would be satisfied if you could see H.'s looks, and see that he does, I think, in his heart enjoy this place . . . when he gets beyond the little coves and

rises above the hollow of the valley. He then stretches out far away over the cliffs and near the open sea, and comes in declaring he has had one of the loveliest walks that ever man had, and the 'endless variety of them is remarkable.' . . . But what a retired little spot is this! I feel as if we might be lost here, and nobody know where to find us. It really does, after Highgate and its proximity to London, feel like banishment to a foreign land. Yet we have had great enjoyment in a quiet way here, and many causes for happiness; and when dearest H. gets his books and papers fairly piled around him on his study-table he will not feel so idle and unoccupied as he now does. . . . I think, beloved E., with much pleasure, that you would really like this place in the winter. I would not be so selfish as to keep you here, nor would I have you at all, you dear one, unless I were better. I only mean if I get better, so as not to be a source of anxiety to you.

*H. Venn to his Sister, Mrs. Batten.*

TORQUAY, *October* 10.

Every circumstance combines to free my mind from all anxiety, except on one point, which I regard as a signal mercy, because I am enabled to bend my whole mind to the improvement of the remarkable dispensation in which I am now placed, so different from any former part of my life, yet so well calculated to bring my stubborn heart into habits of close communion with the Lord, and quiet waiting for His mercy. Give our united tenderest love to my dearest aunt. Tell her I know full well, and comfort myself with the reflection of, what her feelings and her prayers are for us. Oh, what an enviable (humanly speaking) situation is hers, waiting for the glorious change without the bitter alternative, 'Nevertheless, to abide in the flesh is more needful for you.' Yet I must retract; one ray of Divine grace is able to make all differences of

external circumstances vanish to a point. May that grace accompany all the dispensations of Providence towards us!

*From Mrs. Venn.*

TORQUAY, *November* 25.

I am happy to say he (Henry) has a variety of acquaintances here. I do feel so very glad when he comes home and tells me he has been walking with such and such a person; I think then his ideas get a little change from the sick-room. Great kindness has been shown to us by everybody. I suppose there is the strong bond of sickness which has brought us all here, and it opens our hearts and makes us very tender to each other. Amongst others, a Mr. and Mrs Hare have been very attentive; they were strangers to us at first, but called. I declined visiting on account of my health; then they begged I would use their garden, for they have one of the loveliest places I ever saw—beautiful shrubberies, with such charming views. The cause of their kindness was soon explained. Mrs. Hare took the first opportunity of our being in their grounds to speak to Henry of his grandfather's Memoir, expressing the deepest gratitude to him for it, as the means of bringing her to a knowledge of her Saviour, or something tantamount to that, saying how earnestly she had longed to see him to tell him what she felt. 'There was no book like it for kindling a love for the Saviour where it did not exist, or reviving it where it did.'

*Mrs. Venn to her Aunt, Mrs. D. Sykes.*

TORQUAY, *January* 6, 1840.

Thank you, beloved aunt, for the kind wishes this letter contains, a letter which I felt, when it arrived, I hardly deserved, it is so very long since I have written to you; but without being rendered by pain incapable of exertion, I have had that degree of languor upon me, that everything has been a burden. Your letter came very home to my heart,

and I felt and sympathised with you in your Christmas Day solitude; but what a comfort to know that every event is ordered by infinite love, who will appoint the very best things for us! . . . My doctor tells me that the disease in the lungs is kept at bay and makes no progress; but my general health suffers I think in proportion. . . . Whether it will please God to prolong my life I cannot say: judging from my present state and the very little change which is made in me, I should not wonder if He will permit me to live to see the summer. But I am not anxious. I trust my illness will not be distressing to my beloved husband, and that I may be enabled to bear what He sees fit to lay upon me. Hitherto I have been most graciously dealt with; and have been enabled to be with my dear husband at all his meals, which you know makes so great a difference in the appearance of things. I get out in a chair while he walks by my side, and in the evening we read or write together.

*H. V. to Edward Gibson, Esq.*

TORQUAY, *January* 14.

This would be but a melancholy account of ourselves if I could not at the same time tell you of the grace and mercy with which this dispensation has been accompanied. My dear wife has been from the first fully aware of her case, and indeed has taken a more despairing view of it than others have done. But I can truly say that I cannot look back upon any four months of our happy married life in which we have had more real enjoyment than during the last. Her mind has been graciously preserved from all distress or fear in a quiet cheerful resignation, so that it has been a constant cordial to my own spirit. I have regarded it also as a great mercy that the doctors have imposed silence on me, so that with a clear conscience I can now abstain from all ministerial duty and devote myself to her comfort. We have here also more time

than we ever had before for reading together the blessed Volume which opens to us inexhaustible stores of consolation. Thus have mercies been mingled with judgment and songs given us in the night. But I find indeed, as you justly observe, the necessity of cleaving to Christ with purpose of heart. Even the affecting circumstances in which I now am, when I consider my wife's and my own precarious health, have no power in themselves to produce right feelings—they would only disquiet my mind in vain. It is only through prayer and the supply of the Spirit of Jesus Christ that they can turn to my salvation. Just in proportion as I live near to the Saviour, in that proportion I find support. Nor is my present situation any safeguard against those temptations to which one is exposed in a more active and prosperous life. 'The law in the flesh' is still the grand temptation which no circumstances, apparently favourable to religion, can counteract; nothing but the grace of Christ, derived from 'cleaving' to Him, can keep it down.

*H. V. to Mrs. Batten.*

TORQUAY, *January* 22.

Yesterday was the anniversary of our wedding day—eleven years of unalloyed happiness, as much, I am fully persuaded, as earth can afford. What a cause of gratitude! I trust we felt in some little degree grateful.

The following letter shows how deeply his interest was already enlisted in what was soon to become the work of his life:

*H. V. to Rev. D. Wilson.*

TORQUAY, *February* 5, 1840.

My brother and sister having kindly come over from Hereford to spend a fortnight with us, gives me a little more leisure, of mind rather than of time, from the engrossing cares of my present situation, and I turn at once to the recollection of some of the kind proofs of Christian friendship and sympathy

which I have received, but not duly acknowledged, from friends at a distance.

With respect to my dear wife, I have not much to report as to the progress of the disease. It has been, since our arrival here, a very slow but certain consumption in the literal meaning of the term. By constant care and skill symptom after symptom has been parried and allayed, but still emaciation and loss of strength has been progressive. The doctors say, indeed, that they have known cases arrested even at this stage, and that hope should not be abandoned. But oh, what torture of anxiety would it be if I had no better comfort than this!

Thank God, He enables us both to see and feel His Fatherly hand, and to recognise His 'abundant grace.' He is teaching us the meaning of that remarkable word, 'tribulation worketh patience, and patience experience,' etc.—not patience *enables* us to bear tribulation, but beyond this—patience, as if it were an active virtue, is engendered and brought out, and rendered a constituent principle of action. And then 'experience,' how much is contained in that word beyond what I had imagined! The hourly experience (nay, every moment) of the weakness of man, and the sufficiency of Christ. The effect upon the mind of this conviction being constantly held up before it as tribulation does, without the intervention of the business of this world, thus is 'experience' worked in us.

But you must not imagine that I am so much taken up with present interests as to be indifferent to distant friends, especially my fellow-labourers and fellow-soldiers from whom I am now parted; I trust only on furlough.

I have a very lively sense of their prayers and sympathy, and rejoice to help them, as I am able, in the same way.

We were glad to hear that you got so well over your late attack, and trust that it will prove a constitutional benefit. Mrs. Venn sends her kindest love to Mrs. Wilson; she is unable to write now herself. I have felt a very lively interest in your father's plans for the cathedral, and have lost no opportunity

of advocating them here, but I shall be glad of some circulars, for I hope to be able to collect a little in this neighbourhood.

What a noble letter he sent to Lord Chichester about Kishnagur; more of missionary wisdom and experience than in a whole twelvemonth's correspondence with all our missionaries. Coates was kind enough to send it to me.

When Vores was here I had much conversation with him, and hope he will answer our expectations, but have some misgivings about his health and perseverance. I am persuaded that he has the abilities that we want, but whether he can stand his ground against all circumstances is the question. Nevertheless, removed to this distance, I feel far less anxiety about particular men or measures—the Lord will provide. I feel, nevertheless, most desirous that a Secretary to the Corresponding Committee at Calcutta should be found and sent out. But I know of no one, and it would be vain for me to take any measures if I am not on the spot. Your father's letters, and reflections on past experience which this place has given me time for, have convinced me that the great point now to be aimed at, is to arouse the *clergy* and *universities* to *the sense of the advantages* of missionary curacies—to take a higher ground of appeal to those classes than they have hitherto done—so that not one or two, but many experienced and educated men may be induced to enter the field and meet the crisis of the times. Sometimes I have thought that if your father were to write an appeal expressly to these classes, and send it over, it might give the impulse. Then I see difficulties in such a scheme, and think that enough might be culled out of his letters, and other documents, such as Tucker's* letters, to draw up such an appeal. Should anything occur to you respecting this subject I should be glad to receive your ideas.

* The Rev. John Tucker, B.D., Fellow of Corpus Christi, Oxford, Secretary of the Corresponding Committee of the C.M.S., Madras, and afterwards one of the secretaries at Salisbury Square.

*H. V. to Rev. John King.*

TORQUAY, *February* 7.

Had I followed as some do the immediate impulse of their feelings, I should not have waited many days without returning you my heartiest thanks for your very affectionate and Christian letter. It was a real cordial to my heart. But my powers of letter-writing, never very prompt, are now much crippled. . . . I am also obliged to keep my mind as free from emotion as possible—a hard lesson in all cases, but especially when I think of those kind Christian friends who deeply sympathise in my sorrows, and whom I have seen in their affliction. Nevertheless, I must assure you how lively my gratitude has many times been to you for the assurance of your having particularly prayed for me and my wife. . . . She is now very, very ill. The doctors say they have known cases apparently as hopeless in which a partial recovery has taken place, but they say at the same time that the usual course is an abrupt termination. But, adored be the grace of God, her mind, from the first sentence of death, pronounced by Dr. Chambers five months ago, when he told us that the lungs were decidedly diseased, has been preserved in a uniform state of firm faith and cheerful resignation. She feels herself encompassed with mercies on every side, though she has severely felt the various melancholy vicissitudes of this most trying disease. In fact, she supports my mind rather than I hers. She said to me a few days ago, 'I have no doubts, I have no fears.' How could I refrain from adding, 'And I have no wish unfulfilled.' I find at this season, my dear friend, that the only ultimate stay of the soul is in the simple consideration—'It is the will of the Lord.' There are times when the most precious promises seem to lose their efficacy, or rather to be hid from the mind —thoughts of future happiness and glory fail, and many other supporting considerations. But 'the Will of God' is a sheet-anchor.

Mrs. Venn died March 21. In a letter written two days after, he says:

Such mercy has glittered in every part of this dark dispensation, such 'abundance of the gift of grace' was vouchsafed to her, that I can scarce admit any other feeling into my mind than that of thankfulness. . . . There was 'perfect peace,' not a care for husband, children, all was cast upon the Lord . . . so that I could only look upon her as a wounded victor in possession of the field, and the enemy out of sight.

He thus announced his loss to his friend, the Rev. D. Wilson:

TORQUAY, *March* 23, 1840.

On Saturday it pleased our Heavenly Father, in the most tender and gentle way imaginable, to release my dear wife from her wearisome imprisonment, and to make her glad with the joy of His presence.

Every step of this protracted illness has been singularly marked with mercy—not a doubt, not a fear clouded her future prospect—not a care disturbed her present peace. Her sufferings were for several weeks most excruciating, from nervous pains in the head. But for the last three weeks these were mercifully removed, and she lay smiling, and expressing her perfect comfort in every respect, and her longing to depart and be with Christ, so that instead of the last scenes being, as I had feared, of a painful or exciting kind, which my own state of health could hardly have sustained, they have tended to compose and cheer my mind, and have left such a sweet and grateful savour, as I trust through grace never to lose.

I hope that I shall have the opportunity of relating to your dear wife some things which I am sure will deeply interest her, for I know her regard was great for my departed saint, and which may help to encourage her faith and hope, in the prospect of trials.

I purpose, D.V., to have the funeral at Holloway. It will be to me an additional incentive and encouragement to proclaim the grace and power of Jesus—if I am permitted to resume my ministry—to stand over her still precious remains. I cannot as yet fix the day, because I am dependent on steam-packets, of which I have not yet the full particulars; but I expect it will be on Saturday morning next. I shall be there, I hope, myself, but obliged to return here immediately afterwards. If possible I shall endeavour to see you, probably on the Monday. My own health is, I trust, on the whole rather established than otherwise, though it gave way during the period of her acute suffering; but a few weeks' care and medical treatment will, I doubt not, through mercy, set me up again. I beg my affectionate remembrances to Mrs. Wilson, and am, my dear friend, most truly yours,

H. VENN.

*James Stephen, Esq., to Rev. H. Venn.*

DOWNING STREET.

MY DEAR HENRY,—Having long since abandoned all hope, your letter gives me no disappointment. It compels me not to mourn for her, for she has but a little gone before all that she has loved on earth and all with whom she will be reunited in heaven; and not for you, for how lament for your sorrows when God has thus, even in their first bitterness, turned them into an occasion for the exercise of such faith and hope and filial confidence? What remains then for me to say? Nothing but this, that your religion is a reality, and not a form—a deep principle of the inmost soul, and not a mere conformity to habit and hereditary example—a blessing from the Most High, compared with which conjugal love and all the other blessings of this transitory life are but as the amusements of infancy. I cannot collect my thoughts enough at this moment, for I am in a place most unfavourable for reflection, to draw from the

account of your feelings at such a crisis the lessons I hope to extract from it before the day closes. But no place and no engagements can prevent my perceiving how solemn and how affecting is the lesson which you give me. Neither morning nor evening has passed over me for many weeks without a fervent prayer for Martha and for you; but how infinitely more is there reason why you and she, if indeed she is still one of those who worship on earth, should pray for us, whose present exemption from these bitter trials would be well exchanged for such an endurance of them. Yet must I pray that God would sustain and bless you—that He would reveal Himself to you as He does not to the world—that He would yet preserve you to make others wiser and more holy by the fruits of your bitter experience—that your sweet children may still have the guidance and counsels of one parent—and that before you rejoin the holy men from whom you are descended you may be made in God's good providence the instrument of conveying to many the glorious privileges of which you are the inheritor. Well! all is at His disposal. Happen what may, it shall be well with you. Each future day as it passes will be bringing you nearer to the resumption of an intimacy so happy in its progress, so peaceful in its close. Eternal peace awaits you, and this consolation is the earnest and the foretaste of it. Ever, my dear Henry, most affectionately yours,

JAMES STEPHEN.

The following letter is inserted to show the spirit in which he was able to comfort others by the comfort wherewith he was comforted himself of God (2 Cor. i. 4):

*H. V. to a Friend.*

MY DEAR MRS. C.,—I heard from Mrs. A., after church this morning, of the sad but not unexpected event. When I recollect, as I shall never cease to do, the Christian sympathy which

you manifested in the hour of my affliction, I cannot let the day close without assuring you how deeply I feel for you and your sister, how earnestly I trust and pray that He who is alone able to sustain the soul under such a bereavement may put forth His almighty power on her behalf. May that hand which rescued Peter when he was sinking uphold her; and it will be so, if only she can look off from the waves and storm to Him. The Lord Jesus graciously allows freedom towards Himself under such an overwhelming calamity. He has said, 'Call upon Me in the day of trouble,' and He knoweth that we are dust, and therefore that when we call upon Him in the hour of anguish it must be in the natural language of the broken heart. He understands that language. He invites it. Oh! let your sister tell Him, that as He has dashed every earthly hope to the ground and removed her stay and support and the desire of her eyes, she must cling with her helpless babe in her arms to Him; that He must Himself wipe the tears from her eyes, and 'take up' her babe (it is His own promise) and lead her by the right hand along the same path in which her blessed husband trod, and so bring her and her babe safely to the mansion in which he now is. 'Nothing but Christ!' was the exclamation of the martyr at the stake, and 'nothing but Christ' can give any real peace in such an hour as this. It was a thought which administered some comfort to my own soul—the wider the breach, the more room there is for the Saviour to fill with His glorious presence. And oh! when we thus realise the Saviour's presence, it brings us into a new and sweet intercourse with those who are already entered into His presence, and gives us a solid enjoyment of the Communion of Saints. We feel that we are still one family. We can wait till our turn comes. Apart from Christ, all is desolation; but while we can live near Him, peace and hope spring up. I shall not cease to commend you in the best way I am able to the God of peace and of all consolation. I am not unmindful of the need you will yourself experience, and your other sisters,

of the same grace. It has not been without some reluctance that I have abstained from calling to inquire, but I have heard each week.

The following extract from a letter addressed many years after to a friend (Canon Clayton) on his marriage, seems prompted by a reminiscence of the unalloyed happiness of his own married life:

*October* 4, 1863.

I have very often thought of you, and rejoiced in the assurance of the increase of your happiness and of your joy in the Lord; for a union, formed as yours would be in the fear and love of His name, brings with it spiritual enjoyments such as none can know but those who have tasted them. The marriage union, as an institution of Paradise, brings back some faint traces of that lost blessedness. It is the only relationship which has this distinction. There was Paradise communion between man and wife and God, but not the communion of common friendship or of parents and children. Hence it is, perhaps, that it is more easy to realise in the sanctified marriage its everlasting character, than in any other connection in life.

It is in the year after the stroke that left his hearth desolate that we find a letter containing one of the earliest allusions to his closer connection with the Church Missionary Society:

HIGHGATE, *November* 4, 1841.

My own health is far more restored than I ever expected it to be, so that I am able to preach every Sunday, and read prayers the other part of the day. As I have two curates at present, I have undertaken, *pro tempore*, the duties of Secretary of the Church Missionary Society, a noble employment, as it makes me better acquainted with the work which the Lord is

carrying on in the Church and world at large, and gives me the privilege of bearing some humble part in the promotion of it.

Extracts from Mr. Venn's letters to his children will be introduced amongst his correspondence, as tending strikingly to illustrate his parental love and care.

C. M. House, *July* 11, 1843.

I write you a few lines from hence lest I should not be able to save the post at Highgate. I fully hope to set sail to-morrow morning at nine o'clock for Ostend. And now, my sweet children, if I should not write again before I set off, let me commit you to the keeping of our Heavenly Father. He watches over you with more care and tenderness than I can do. I shall daily think of you—yes, hourly; and pray for you, and you will pray for me. Remember Uncle John's sermon, of which you sent me such nice accounts, and pray that I may come back able to labour more than ever for God, and that you may receive His Holy Spirit to make your hearts holy, and to put good thoughts into your mind, and to keep away all evil ones; to make you kind to each other and obedient and sweet in your behaviour. When you look up at the sun you will be able to say, That sun is shining upon papa, too. So the eye of God will be upon you and upon me at the same time, and when we pray to God we may [remember] the same God is listening to us, and has His eye upon us and all His creatures, and a hand ever ready to defend and guide them. Oh what a blessed thing to have such a God for a friend! And Jesus Christ tells us He will be our friend if only we look up to Him in prayer and faith. He is not hard to be pleased, He waiteth to be gracious. Never let us say, 'If God will hear me,' 'Do you think God will bless me?' You never speak so of me; you know that whatever I can do I will do for you. But God is far

more ready than I ever was to hear you and to pardon your sins, and to give you His Holy Spirit.

The next letters were written to his sister, Mrs. Batten, who had just lost her younger daughter, after a very short illness, in Italy, where they had gone for her health:

*H. V. to Mrs. Batten.*

HIGHGATE, *October* 24, 1843.

MY BELOVED SISTER,—You are in the hands of a *faithful* God. He will not suffer you to be tempted above that you are able to bear. He will give you grace to submit, I continually lift up my heart to Him, knowing that He is able to do far more to support you than I could if with you. I have determined, however, to set off as soon as ever I am able, and hope to be at Paris on Saturday. Oh may the Lord manifest His presence to you as He doth not to the world! May He give you such realising views of the shortness of time, of the blessedness of reunion in His own presence, as will lift your soul above this transitory scene! Remember that Abraham was called to the very trial of faith to which you are exposed. His faith was found to stand the trial; the Lord is able to do more for us than we can think or ask.

*October* 28.

The Lord has taken you into His own hands, and upon Him I cast you. He is a faithful God, there is my confidence. He has delivered, He will deliver you. . . . But what can I say? I know that the letters of dearest friends can say nothing. Truly our fellowship at such times is with the Father and with His Son Jesus Christ. I have set apart two o'clock each day for specially presenting your case before the throne of grace. I am most likely then to be at liberty; and in the midst of business you are continually in my mind and in my heart, as well as specially in private and family prayer. . . . Oh! cheer up,

my beloved sister! Time is short, very short; eternity will repay all. Anticipate the glorious family meeting above, till you can say, 'Shortly accomplish the number of Thine elect!'

Your account of the evidences of a real work of grace in the soul of the beloved one are most sure and satisfactory, a firm foundation of hope and joy which time and reflection will strengthen. . . . I contemplate you as the Three Children in the fiery furnace; the Son of God is with you. You shall not be consumed, your faith shall be found to honour and glory though it be tried in a furnace heated sevenfold. Remember that God's dearest children have been honoured with the crown of martyrdom; the severer the strokes, the higher the honour, if grace be given.

Mr. Venn left England very soon after the above letter, and travelled to Nice with his sister, Miss Venn, where they hoped to meet Mrs. Batten and her remaining daughter. But there was some delay in Mrs. Batten's arrival; and Mr. Venn was forced, after waiting to the last moment, to leave Nice and return to England without seeing her. She arrived a few hours after he had left. The first sentence in the next letter refers to this:

ANTIBES, MONDAY, *November* 20.

MY BELOVED C.,—It will never cease to appear wonderful to us that I should have been under such circumstances so near to you without our meeting, till the day when we shall discover that all the events of our lives have been ordered in all their minutest particulars by infinite love and wisdom. I am thankful that I have been permitted so far to minister to your consolation as to have brought dearest E. to you. . . .

What should I have been able to say for your comfort, my precious sister, if we had met? Only what God should commission me to say and should bless to your soul. And He

has ten thousand other ways of sending His word to you. I take comfort in this thought, and resign you with the greater confidence to Him as the God of all consolation. Yet there are two things which I must refer to, as they have been much upon my mind in reference to your case.

There are, or will be, times when the topics of comfort which once supported and refreshed you will give way and let you sink into unlawful repining, if not despair. Now, at such times I have found it well to be supplied with one solid prop, which never failed me—namely, the simple consideration of *the Will of God*, not attempting to adore it as holy, just, and good, but simply to contemplate it as the law of the universe, as the spring and support of angelic happiness: perfect conformity with that Will is the perfection of Divine life. Our blessed Saviour so contemplated it on one remarkable occasion: 'Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.' This passage often checked and recalled my sinking spirit when no other word of promise or of comfort could avail. There is a subduing, calming influence in the simple contemplation of the Will of God, while at the same time it gradually elevates the mind and inspires it with a supernatural strength, and so eventually prepares it for taking hold of the more comforting passages of Holy Writ.

The other point which my own experience leads me to press on you is this—that the comfortable sense of union with our departed friends is enjoyed even more in the active performance of the Lord's work than in seasons of retirement and contemplation. I speak of an experience for which I was not previously prepared. But so it has proved to me that in the hours of retirement and contemplation I have chiefly felt my loss and separation. In active duties I have experienced the most delightful assurance of an union still existing. The only

reason I can suggest is, that heaven is not a place of contemplation, but of activity in works of love and in the service of God, and hence we have more real communion with the spirits of the just made perfect in one case than in the other. At the same time, it is absolutely necessary to secure seasons of retirement and contemplation for our own personal benefit, or else we shall lose, on the other hand, the comfort of the union. For we must never forget that Jesus is the centre of the union, and the nearer we live to Him the nearer we are brought to those who are with Him. I trust, therefore, that if you remain for the winter at Nice, you may find some way of exerting yourself for the good of others, as you did at Boulogne; not, indeed, in the same way—for Sardinia will not allow of it—but if you are prepared in heart, the Lord will open a way in His providence.

*January* 5, 1844.

I often think, For what is the Lord preparing my dear sister? Some great designs of mercy I feel assured He has in store for you, for He never casts His servants into a furnace heated seven times more than was wont, unless it be preparatory to some work to which He will call them. Raise your expectations of what He will yet do for you to glorify His great name in you and by you. . . . I strive now to fix my hopes and my heart upon the blessed consummation—a whole family met together in heaven—till I can almost respond to the prayer, 'Shortly accomplish the number of Thine elect, and hasten Thy kingdom.' What is our great duty as parents? Why, to put our children in a secure way. Ten thousand mistakes we do and must commit; but when God thus crowns our blundering endeavours, we have accomplished a great work, through His free and co-operating grace, and have abundant reason for praise and thanksgiving. Let us help each other to keep this ever in view.

*To his Sister, Miss Venn.*

HIGHGATE, *March* 7.

DEAREST E.,—Your letter was most interesting and refreshing. Pray keep such up; they do not interfere with my occupations, but, like prayer, hinder no man, only quicken and strengthen me. . . . On Saturday I went to Bath, as guest to Charles Brodrick, who, with his wife and four daughters, afforded as kind and agreeable a roof as I ever enjoyed: a sitting-room well furnished as a library; comfortable bedroom—fire all day; permission to go in and out by a key of the street-door, without a question asked; perfect stillness. Such is my first specimen of 'deputation hospitality.' On Sunday I preached: morning, at Portland Chapel, under Lansdown, lately a Popish chapel, bought by the Rector of Walcot, and usually occupied by him; in the evening at East's, the noblest congregation I ever addressed—two-thirds men—crowded in every part. Monday morning, breakfast and a clerical meeting; at five, dinner and a missionary party at Mrs. Ames'. Tuesday, breakfast at nine in public rooms; then a meeting of friends—about seventy, nearly fifty clergy; I addressed them for an hour at twelve (the public meeting), and again at half-past six; I had to speak at both; Fenn and Hanna were with me. On Wednesday I returned to Slough, stopped three or four hours, and then came on. . . .

*May* 12, 1844.

Though we could not meet this day and read and pray together, as we have so often done on the Sunday, I have thought of and prayed for you at the accustomed hour. I have been thinking of your late illness, and how gracious God has been to bring you all so far through it. He has answered our prayers by giving a blessing to the medicines and remedies which were used, and it is right that, like David in the Psalm, we should bless the Lord, 'who healeth all our diseases.' But, at the

same time, we must not forget that God sometimes shows His love by taking us out of this world into the blessed mansions in our Father's house; and I trust that, had He been pleased to have taken one of you to Himself, you would have been willing to go, and that I and the rest, who would have remained behind, would have been willing to resign you. It is good to think about death, because it is certain that we must all one day die, and thinking about it does not bring it any nearer; but it may prepare us for it, and take away all our fears about it. If we belong to Jesus—that is, if we put our trust in Him, and strive continually to please Him—we have nothing to fear; because He conquered death—He has the keys of death—He has taken away all the terror of it. And now, when the day of our death arrives, Jesus does not say, 'To-day you must die,' but 'To-day thou shalt be with Me in Paradise.' Oh, think of Paradise—not such as Adam was placed in, though that was a most happy place, but a heavenly Paradise! . . . seeing Christ as He is in all His glory, and feeling infinitely more happy than we ever do in our happiest hours. . . . But why does Jesus keep us here, and only take us one by one? It is because He has work for us to do here, just as He said to the labourers in the parable, 'Go, work in my vineyard, and when the proper time is come I will give you your reward.' We should, therefore, often ask ourselves the question, Are we doing the work which Jesus would have us to do? He has told us in the Bible what this work is: it is to know Him, by reading about Him in that blessed Book; it is to imitate Him, by being holy and harmless, and kind and sweet-tempered as He was, and by doing all the good which we have opportunity for.

*The same to the same.*

HIGHGATE, *October* 29, 1844.

MY BELOVED CHILDREN,—Again I am obliged to send you a hasty letter, written from the Committee, having been en-

gaged every moment since I last wrote to you. I hurried home—found my guests waiting for me for dinner, viz.: Professor Jones, the two Africans, Mr. Crallan, and Mr. Baring. Then we went to the lecture, which was a very interesting one on the teeth of different animals. After the lecture I was writing till one o'clock. At half-past eight I was again on my way to Salisbury Square, and here till post-time I have been detained in Committee, and must now hasten back to a Committee meeting at home.

HIGHGATE, *June* 6, 1845.

I have just received the letter giving me the happy news of your safe arrival at Hereford, for which I thank our heavenly Father, who has fulfilled our prayer by preserving your 'going out;' let us therefore cheerfully trust that He will also preserve our 'coming in,' and so give us, as in former years, the comfort and happiness of meeting in safety. The house has been very quiet since you left, and if I had not so many engagements out of it, and so much to do in it, I should feel it very dull. On Wednesday, after I left you, I had business in town. Then I went through one of the districts with a new district visitor; then I dined at Sir Thomas Baring's, to meet all his family. Thursday morning was spent at the C. M. H.* At four o'clock Mr. Jetter and Mr. Lincké came to dinner to attend our quarterly meeting; Mr. Nicholson, also my former curate, dined with me and Mr. Weeks. Mr. Jetter had been at Calcutta and Burdwan twenty years ago, and he gave an account of the commencement of the Mission, and of the difficulties which he had to contend against. Mr. Lincké went to Burdwan twelve years ago, and he gave an account of the improvement which he found, but of the much greater improvement at the present time. All this was very interesting.

HIGHGATE, *June* 19, 1845.

You will be delighted at receiving the letter I enclose from Africa. It only came this morning, and, curiously enough, it

* Church Missionary House.

came alone, as we have no other letters to the Society by the same ship. I can easily imagine how you and Aunt E. will talk it over. Many more will, I hope, come in due time, and may it only be the commencement of communication between my dear children and those interesting churches which are rising in heathen lands, and which so much need a few crumbs from the rich man's table. Jesus Christ travelled about during the three short years in which He preached as a Missionary, and His faithful ministers ought to be ready to go out on the same work, and His servants at home should strengthen their hands by their prayers, their contributions, their sympathy and and their letters!

HIGHGATE, *June* 25, 1845.

MY BELOVED CHILDREN,—I sent yesterday a most hurried line from the midst of a public meeting, indeed—all the day was bustle and hurry; from that meeting I hurried to Highgate, dressed for dinner and then went to dine with Mr. Deacon, at his house, in Portman Square, the house formerly occupied by Lord Teignmouth. So one generation passes away and another comes! I had spent many days in that house when a boy, and many hours since, and now there was a large party of young persons all strangers to me. Mr. and Mrs. Cunningham were there, and made the visit a very pleasant one. So, my beloved children, in a few years there will be other people in our house and other children playing in our garden. But in our heavenly mansion all will be permanent and eternal. Oh! let us rejoice in that prospect and prepare for it. As I came home at night I had a merciful preservation, for I was driving in a gig, and another carriage run up against me, and my gig was very gently overturned; but neither R. nor I had a scratch or bruise, and neither horse nor gig is much the worse. These things show us the lovingkindness of the Lord in preserving us from painful accidents. To-day I have a busy day again before me, and I am going to give prizes in the infant school, and it is my lecture night.

C. M. H., *June* 26, 1845.

Just now an elderly gentleman asked to see me; he came up without giving me his name, but asked me if I was the person formerly at Clapham, and then said he wished to give the Society a donation through me, only as a 'Friend, by Rev. H. Venn,' and pulled out of his pocket-book a bank-note for one thousand pounds, and then took leave of me, without letting me know his name or where he came from, or how he knew me.

*June* 27, 1845.

I rejoice at hearing that you are in such good spirits—the more happy and frisky you are the better. Our heavenly Father desires us all to be as happy as it is possible to be in this world of sin, so that we are but living in His fear and love. In heaven we shall have pleasures for evermore; and if we are to be trained up for heavenly enjoyments hereafter, we may confidently pray God to sanctify our happiness, and teach us to enjoy everything in and through Him.

### *H. V. to Mrs. Batten.*

HIGHGATE, *July* 7, 1845.

I have seen much of the Bishop of Calcutta. He is in great force of mind, and his whole soul is set upon the advance of the Gospel in all the simplicity and fulness with which he preached it at St. John's. How vividly has his voice and manner recalled to my mind those days, and what another world they seem to me, a world with which I have no longer a connection. Frank Stainforth is now curate of St. Pancras, and lives in Mabledon Place. I took him with me on Friday to dine at Battersea Rise, and afterwards drove him home to Mabledon Place, and then turned away to take my solitary drive at midnight to my new home at Highgate. I had a lively sense of the shifting scenes of this life and of the happiness of that prospect of a city which hath foundations,

and of the general assembly of all Christian friends in those mansions to part and go out no more, and of the great mercy and goodness of the Lord in giving me space and opportunity to redeem lost time, and to light my lamp and gird up my loins, and to wait for the return of my Lord, and be ready to open at His knock immediately. Oh ! my beloved sister, may you have much of the Lord's presence in your soul, which will make solitude even better than Christian society, and the substance of things hoped for better than any present enjoyment, even the best that earth can afford. Yet a little intercourse with dear friends is acceptable from time to time ; and I trust that you will have it this year from the arrival of more than one party of friends in Switzerland.

*H. V. to his Brother, Rev. J. Venn.*

HIGHGATE, *November* 29, 1845.

MY VERY DEAR BROTHER,—In every matter of importance I am thankful to have your judgment to guide me, and your prayers to obtain for me a better light than human counsel.

You know that I have long had the question in my mind whether I ought not to resign my pastoral charge and devote myself wholly to the secretaryship of the C. M. Society.

When I first undertook the duties of the C. M. Society four years ago I had two able curates, and I thought that I might devote a fixed portion of my time to the Society, and still leave enough to justify my retaining the oversight of my parish. Still, as I felt there was some uncertainty in the attempt, I engaged with the Society only to hold the office *pro tempore.*

Five years have made this change in my views. 1. I have discovered that it is much more difficult to work the parish by means of curates than I had anticipated. The frequent changes, especially in the neighbourhood of London ; the uncertainty of any man's suiting a particular situation till he is tried ; the indisposition of many persons to accept the services of a curate

while the incumbent is resident—these are causes which have operated to make me almost despair of making a satisfactory arrangement for the parish.

2. The population of the parish has greatly increased.

3. The generally increased activity of the clergy in parochial visitation and schools has made the people (thank God!) generally expect more from the clergy than they did a few years ago.

Other reasons connected with the C. M. Society have also worked a gradual change in my position. 1. The more I am involved in great questions connected with the Society's proceedings, the more responsibility presses upon my mind, and the greater the demand upon my thoughts and my time.

2. Many of the missionaries who have gone out or returned home since I became secretary have a stronger claim, than others who know less of me, upon my frequent correspondence with them.

Thus both the demands of the parish and of the Society have greatly increased, and the question now arises whether, by attempting to answer both, I am not occasioning a positive loss to the interests of both.

According to the best judgment which I can form, my time and labour may be more profitably devoted to the cause of Christ in the work of the Society than in the work of the parish. If so, the conclusion would seem to follow that I ought to resign the parish to another, and give myself up to the Society: unless there be any reason to the contrary, or any other expedient can be devised.

The reasons which have hitherto induced me to cling to the parish will be easily understood. 1. Every clergyman is bound, as a general rule to make the exercise of his office as a preacher and a pastor the first object; 2. For the sake of keeping up the spiritual tone of my own mind a stated attention to pastoral duties and to preparation of parochial sermons is most useful; 3. I was first called in the Providence of God to the parish

which brought me into connection with the Society. Such reasons as these have hithorto kept me struggling between two objects, and have seemed to justify me in leaving large amounts of work both in the parish and the Society undone. But they do not seem sufficient any longer to invalidate the conclusion I have stated.

It only therefore remains to consider whether any expedient can be devised for facilitating the discharge of the duties of each department, such as additional curates and an assistant secretary. As to the first, I think that a new incumbent and curate would do more for the parish than my partial superintendence and any two curates whom I have any reasonable prospect of obtaining. Besides which, I cannot free my mind from the apprehension that I might have two active and good men at work in the parish, and yet that my time and attention might be more than ever necessary to keep matters right. I therefore dismiss the thought of this expedient. I have no doubt that an assistant secretary would greatly relieve my own labours in the Society's work. But great and anxious questions would still be pressing upon my mind and absorbing the time and thoughts required by the duties of the parish. I therefore am now prepared to resign my parish as a duty—though I do not deny it will be a painful one—which I owe to the general interests of the Church of Christ. Under the very peculiar circumstances in which I find myself providentially placed, the responsibility of taking such a step must, I am aware, rest with myself; but I have determined thus fully to submit the case to you and to Baring, feeling an almost equal confidence in the fraternal sympathy of each of you; or if there be on your side a natural leaning towards my continuing in so privileged a pastoral charge as I now hold, Baring's intimate acquaintance with the Church Missionary Committee will be a sufficient counterbalance.

All I ask is that you should mutually communicate to each other your views on the case, and afterwards give me your

judgment whether I have omitted any necessary element of the question, or whether you think my conclusion is questionable. And may 'the wisdom which is from above' guide you and me. Ever most affectionately yours,

H. VENN.

*Rev. C. Baring (afterwards Bishop of Gloucester and Bristol and subsequently of Durham) to Rev. J. Venn.*

MY DEAR J. VENN,—Your brother has shown me a copy of a letter he has written to you with reference to his continuance in the incumbency of Holloway, and has asked me to communicate with you on the subject. It seems to me that he has left out a most material element in his present position. It is that with duties largely increasing both in the parish and the Missionary House he has no longer that same physical power to endure the labour which he had five years ago—this seems to me the turning-point in the whole question.

As regards his work at Salisbury Square, no one but himself has any doubt that it is most admirably and efficiently done, and it would not be difficult, I should think, to relieve him of some little of the mere routine of work. So again I do not see why with two curates his parish should not be most efficiently superintended. In short, I do not see any inconsistency in his being incumbent of Holloway and secretary of the Society. But then it is impossible that his mind can be free from a great anxiety which two such responsible offices must entail, and whilst I feel confident that the duties of both will be well discharged, I conceive that the united labour will be too harassing —that though he may continue to bear up against it for a year or two, it must soon end in his being unfitted for both. It does not therefore seem to me that the reasons your brother urges so clearly in his letter, require of necessity his resignation of Holloway, but it does seem to me that as a matter of

common prudence he ought to relinquish one of his spheres of duty if he would wish to continue to labour in either.

Nor can I for a moment hesitate as to which he should retain. I feel so strongly that the duty of a minister of Christ is to preach the Gospel, that in almost every case I should without a doubt say, Give up the secretaryship for pastoral work; but your brother is an exception to this, and I feel as confident that if he were to resign his post in Salisbury Square he would be relinquishing one of the most important spheres for promoting Christ's kingdom, for which the grace of God seems peculiarly to have suited him. I have now been almost a year and a half in constant attendance at the Committees, and much as I value your brother's talents generally, it isonly there that his real value can be seen as a most influential and successful promoter of his Master's kingdom, his calm judgment and long-sighted views of results, his firmness and settled opinions upon all doctrinal and ecclesiastical matters, his kindness of heart and manner, his straightforward honesty and candour, all these have won him not merely the confidence of the Committee, but have given him a power with these and authority which no other secretary has before possessed. Again and again have I heard from the lips of many of the Committee almost the same language—that they considered it one of the most marked proofs of God's goodness to the Society, the having raised up such a person at a most critical time, without whose aid they could scarcely have hoped to have weathered the storms which were surrounding them.

I hope, therefore, if you come to the same conclusion as myself, as to the inexpediency of your brother's continuing his twofold labours, that you will very carefully and prayerfully weigh your judgment ere you advise him to forsake Salisbury Square. I should feel more hesitation if I thought I was only expressing my own opinion, but I feel so confident that I have with me the judgment of all the pious men who have had the

privilege of working with your brother in the Committee, that I feel less distrust in urging my view upon you.

C. BARING.

*Rev. J. Venn to Rev. C. Baring.*

*December* 8, 1845.

It is just a week since I received my brother's letter, and yours, written with a truly fraternal and Christian interest, has also been before me for some few days. I have had full time, therefore, to give the whole subject a most careful consideration. I may just say that the subject was not new to me—for the last year, at least, it has been pressing heavily upon my mind.

I cannot but be much struck by the wonderful way in which God has been for some time past bringing forward my brother to his present position in the Church Missionary Society. He appears to have been led on step by step, and to have been by a sort of necessity more and more deeply engaged in and attached to the cause; and now he occupies a post, the importance of which cannot, I think, be over-estimated, and one, moreover, which it would be difficult indeed to find any other man out of the whole kingdom to fill. I really should tremble for the consequences to the Society, in its peculiarly critical and complicated relations, if my brother were to withdraw from it.

Great and almost insuperable as my reluctance has been to come to such a conclusion, yet I do now most deeply feel that the post to which God has called him is the secretaryship of the Church Missionary Society, and that everything else *must* be sacrified to his efficiency in that position.

I feel, moreover, most fully persuaded that the charge of his parish and the secretaryship together (the demands both of the parish and of the Society having now greatly increased, and being likely to increase yet more) are quite enough to break down his strength, and must do it ere long if he be not miraculously strengthened. But supposing his health would

stand it, such openings of usefulness now present themselves in the Society that I should be almost disposed to say, on this ground alone, Let him give up the parish and devote his whole strength and energy to the Society.

I do not underrate his ministerial usefulness. His preaching is not only acceptable to a large congregation, but appears to me of a peculiarly important and edifying character, and I have no doubt but that his week-day ministrations and general superintendence of the parish, as far as he can afford time for it, are truly efficient; but notwithstanding this, I have come to the decided conviction which I have just stated.

I cannot possibly see any way by which the duties of the parish may be *so* lightened as not materially to interfere with his efficiency as secretary, and fatally to overtax his strength.

In making up my mind to his abandoning the parish, I feel much comfort in the thought that he will have many opportunities of preaching—at any time I shall rejoice to give up my pulpit to him, as long as he can occupy it—and that he will have more frequent opportunities than ever of preaching before congregations of the most important and influential character.

*H. V. to Rev. D. Wilson.*

. . . After much prayer and deliberation, I have come to the clear conviction that the cause of Christ may be best served by another being placed in the incumbency of St. John's. . . Two friends [whom] I have consulted, Fenn and Smalley, as best able to judge of my missionary duties; and they both think them to be such as not only to justify but to call for the separation from so important a ministerial charge as I now hold, that my whole time and mind may be given to the secretaryship. When I look at the question in reference to my own feelings and tastes and comforts, I cling to the parish. When I reflect upon nearly eleven years of delightful and unalloyed intercourse with my brethren in the parish, I

can scarcely bear the thought of severing my connection with them. But these are selfish thoughts—the cause of our blessed Redeemer, as involved in the spiritual welfare of the people and in the work of missions, is paramount, and must decide my course. . . .

He was now to take the decisive step which has made his name honoured and beloved to the ends of the earth. He approached it with characteristic deliberation and prayer. The following private memorandum was left among his papers: in which, as in his letters on the subject, there is no reference to the surrender involved of an income of £500 a-year.

*Resignation of St. John's, Holloway.*

*January* 12, 1846.

I have long doubted how far I was right in continuing to hold my living and to act as secretary of the C. M. S. But I regarded my ministerial duties as my primary duties.

I had been brought into connection with the C. M. S. through my ministerial situation. I had undertaken the secretaryship as a temporary measure till another should be appointed.

I have continually hoped that by a better arrangement of time I could keep up a general superintendence over the parish, so that on the whole the spiritual interests would be provided for.

But during the last four years the duties of the parish have increased. At the same time the duties of the secretaryship have become more extensive and important. There is a great amount of duty which might be performed with advantage, which is now pretermitted.

If I resign the Church, a better parochial minister may easily be found: there would be more difficulty in finding a secretary with the adventitious advantages which I providentially possess.

I have no doubt that if there were another incumbent of St. John's, and my time were wholly given to the C. M. S., the cause of Christ would be better promoted in both departments.

When I look at the question in reference only to selfish considerations, I feel it hard to give up a church so endeared to me, and the position I hold as a parochial minister. But when I look to the best interests of the parish and of the Society, all these selfish misgivings fade away.

The first friend whom I consulted was Charles Baring. He was very decided that my duty was to give up the Church. My brother John coincided in this view. My two wise and faithful friends, Rev. Joseph Fenn and C. Smalley, take the same view. James Stephen fully concurs in it, but thinks that some regular preaching would be of essential service to my own mind.

I cannot, therefore, doubt any longer as to my line of duty. I will follow it, trusting that the Lord will provide for my parish, will guard me from relapsing into indolence, will bless my labours in the Society to His own glory and to the edification and salvation of my own soul. Amen.

*Resolution of Committee of C. M. S.*

The Rev. H. Venn having, as the Committee understand, resigned his district church at Holloway, in order that he may have more time to devote to the business of the Society,

Resolved,—That this Committee feel it incumbent on them both to express the deep sense which they entertain of the important services already rendered by him as honorary secretary, and to request him to accept from this time the salary which has usually been given to the clerical secretaries of the society.

Moved by Mr. Garratt, seconded by Mr. Farish, and unanimously concurred in.

(Signed) CHICHESTER.

*Rev. D. Wilson to H. V.*

*January* 14, 1846.

Though I deeply feel the loss which we shall sustain in the parish, and mourn over the prospect of separation, yet I cannot but honour you, and esteem you if possible the more highly, for the noble and disinterested course which you have resolved to pursue. May God continue to bless your labours abundantly to His glory and the good of His Church.

He took leave of his flock in the following address :

*To the Parishioners of St. John's, Holloway.*

Hornsey Lane, *January* 20, 1846.

My dear Friends,—I take this method of announcing to you an event in which we are mutually and deeply interested.

I have for four years held the office of Honorary Secretary of the Church Missionary Society. At first I undertook the office as a temporary engagement; but I have become so much occupied, and so closely connected with its interests, that I feel that the time has arrived when it is right to consider whether I should continue the attempt to unite the duties of two offices so important, as the secretaryship of that great Christian institution, and the pastoral charge of this large and increasing district parish.

The considerate, and, I may add, the very friendly behaviour, which I have at all times experienced from you, whilst it has precluded the appearance of any dissatisfaction on your parts, should make me at the same time the more anxious to consult your best interests, and the more willing to make a personal sacrifice for your spiritual benefit.

I have been thus brought to the conclusion, assisted by the counsel of two or three wise and Christian friends, that the cause of our blessed Saviour will be best promoted by my

resigning my pastoral charge to another; and by giving up my whole time and attention to the office I hold in the Church Missionary Society.

I can assure you, that if I were to consult my own feelings, I should still maintain my ministerial connection with a flock, from whom, for more than eleven years, I have received all the attention and kindness which a minister of Christ can desire. I am not aware of a single interruption to the harmonious and friendly feeling which we have mutually, as I trust, cherished towards each other. But there are higher considerations than these, which must direct my conduct. The Word of God sets before me the standard of ministerial duty; and when I read such passages as these: 'Warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus' (Col. i. 28); 'Publicly, and from house to house, testifying . . . repentance toward God, and faith toward our Lord Jesus Christ' (Acts xx. 20)—I feel it to be my duty to resign a trust, which I am prevented, by the accumulation of other duties, from adequately discharging: and thus to make way for one who may be better qualified, both in respect of ability, and undivided labours, to 'make full proof of his ministry' among you.

As I shall yet have opportunities of addressing you from the pulpit, I will not attempt to give expression to many feelings which crowd upon my mind. I will only beg you to remember me sometimes in your prayers for the ministers of Christ; and to accept the sacrifice of personal considerations which I now make for your sakes, as a proof that, however imperfectly and unworthily, I have ever sought, 'not yours, but you.' Commending you to the grace of God, I remain, my dear friends, your very faithful servant in Christ,

HENRY VENN.

About the same time, Mr. Venn delivered to the Islington Clerical Meeting the first of those periodical addresses

on the Missionary subject, which contributed so powerfully to advance the cause so near his heart. The meeting was held—as used to be the case till it had outgrown the accommodation sufficient for its earlier years—in the library of the vicarage. The subject was 'The Duty of the Church of Christ with regard to Christian Missions;' the other speakers were the Revs. Chancellor Raikes, Baptist W. Noel, and Richard Burgess, the evening sermon for the C. M. S. being preached by Archdeacon Pratt. A lady who was present describes the impression produced by Mr. Venn's address:

*Mrs. Cunningham, of Harrow, to Mrs. Batten.*

*January* 9, 1846.

I wish you could have been with us on the 7th to share the privilege of the Islington Clerical Meeting, at which I was permitted to be a listener with Mrs. Wilson. The speech of the day was Mr. Venn's, and Mr. B. Noel's was deferred till the afternoon, because everybody was so deeply interested in his statements that they could not bear to have them shortened. I am sure he must have rejoiced in such an opportunity of pouring forth his heart in the presence of such a body of his brother ministers, and laying before them the glorious and blessed cause to which his life is devoted, and he did it so well—there was something in it which went right to everybody's heart, and I do think there never was a speech which one might expect God more confidently to bless as an instrument of doing some real good to the cause of Missions.

## CHAPTER IV.

### THE CHURCH MISSIONARY SOCIETY.

#### *I.—Origin and Growth.*

THE Rev. H. Venn will be known in any future records of the Church of England as the man who was the great agent in developing missions, directed specially to the heathen, and above all, evangelical missions in connection with the National Church; and who made them a force in England and the world. The product of any man's life is the union of two factors—the occasion and the man. If the occasion has not come, the man will drift into some other work. If there is not the man for the occasion, the opportunity will be lost for want of some one to rise and seize it. It is strange to see that though the Christian Church of the Reformation freely recognised the duty of preaching the Gospel to every creature—as the Collects for Good Friday in the Salisbury Missal had recognised it before—it was hardly attempted, except by such measures—for example, the coercion of the Cingalese by the Dutch—as few would now venture to defend. Dr. Watts's Hymns are still the strains that stir us most to missionary effort, and coming from a poet's heart, though he was singularly careless of his literary reputation, probably long will be. But they did not stir his contemporary Nonconformists

into action, though his verses for children were most likely moulding the coming generation. The time of missions was not come. Our own Church taught us to pray for all sorts and conditions of men; but beyond some efforts to reach the slaves or half-slaves that were hangers-on of our 'foreign Plantations,' and the provision at the last Review of the Common Prayer-book (1662) of an 'Office for Adult Baptism,' in which such catechumens among others are contemplated,* little was done. No reproach to Robert Boyle and his friends; the time of missions was not yet come. But with the close of the last century arose the era of missions. It was prepared by that great religious movement which began from Lincoln College, Oxford, and made itself felt over England and the New World. Mr. Venn, in the Appendix to one of the most remarkable sermons he ever preached,† as well as in the preface to his grandfather's 'Life,' has shown, by an accumulation of facts, that this great evangelical revival arose, and spread not least within the bosom of the Church of England herself. He might well be certain of it; for his grandfather, of Huddersfield, by his eloquent and indefatigable preaching, by his voluminous correspondence, and by his private

* The Preface to the Prayer-book states that this Office 'may always be useful for the baptizing of natives in our Plantations, and others converted to the faith,' and the first rubric to the Office directs that 'timely notice' of such candidates 'shall be given to the Bishop, or whom he shall appoint for that purpose . . . . that so due care may be taken for their examination.'

† 'The Treasure in Earthen Vessels. A Sermon preached in the parish church of St. Marylebone, June 11, 1857, at the consecration of the Hon. and Right Rev. Thomas Pelham, D.D., Lord Bishop of Norwich. By the Rev. Henry Venn, B.D., Prebendary of St. Paul's. Published at the command of the Archbishop of Canterbury. To which is appended, An Historical Sketch of the Revival of Evangelical Preaching in the Church of England. Seeley and Co. 1857.'

pastoral intercourse, did no little towards serving his generation after the will of God, and with the blessing of God's Spirit, allied his grandson to those great principles, which he felt to be the teaching of the Church of England no less than of the New Testament.

When the younger Henry Venn was a very young man—he had not been long in Orders—and his father's death left him master of the family records, he at once undertook that 'Life' of his grandfather which always ought to be an authority in English Church history, and to many individuals has been much more. He showed the MS. to one who had then perhaps the highest repute in Cambridge, but who put it aside unread as a mere juvenile effort. It is characteristic of Henry Venn's 'patient waiting,' which all who knew him well must so often have remarked, that six years afterwards, when a regret was expressed that no record was left of so remarkable a man, he produced the MS., and when reproached for having kept so long from the Church of God so precious a treasure, only replied, 'I showed it to you six years ago.' His grandfather's life and character plainly haunted him like a passion, though his gifts and talents were so diverse. It was from his grandfather he gained those broad general principles which moulded his own character and determined his life. But it was to his father that he owed the special form of activity to which his energies were devoted. It has been made a reproach against the evangelical leaders of eighty years ago, who have escaped few reproaches possible, that they did not set themselves to grapple with some local and national evil, of which there were too many then, as, alas! there are too many now. But it was with a true instinct that they selected, as being the fittest symbol

and reflex of the great truth which it was their special 'trust' to reinstate and revive, a plan for preaching the Gospel to every creature—it was to be nothing less than this—overleaping the bounds of kindred and nationality, to tell to all that Christ Jesus came into the world to save sinners. And this was to be done, 'not by might, nor by power.' They did not despise the countenance of the great, if it were to be had; but, after waiting a while, they resolved to go forward in the confidence that 'obstacles would be removed as obstacles might arise.'

It was but a few unknown persons who met together to carry forward the work. The basis was laid by the Rector of Clapham. He was the author of a new and skilful scheme—since largely followed—on which the Church Missionary Society was founded. The great conception was one strangely according with and anticipating the new political epoch then opening on the world—to give, by proclaiming 'liberty to the captive,' the fullest development, in a Christian view, to the great principle, that we should be all fellow-workers, 'high and low, rich and poor, one with another.' The Church Missionary Society was thus framed into a Christian commonwealth, directed by a joint body of clergy and laity, bound together only by community of sentiment, resolved to carry out a common object on well-understood principles. It was founded on co-operation rather than patronage, and how successful this organisation has proved is shown, not only by its wide adoption elsewhere, but by the stability and moderation of its counsels, and by the rapid and steady growth of its annual income from a few hundreds to upwards of £200,000.

In short, John Venn, the Rector of Clapham, was—in

the language of his son-in-law *—'the projector and one of the original founders of the Society for sending missionaries of the Anglican communion to Africa and the East—a body which, under the name of the 'Church Missionary Society,' now commands a wider field of action, and a more princely revenue, than any Protestant association of the same character. To him who prompted the deeper meditations, partook the counsels, and stimulated the efforts of such disciples, some memorial should have been raised by a Church which, to him more than to any of her sons, is indebted for her most effective instrument for propagating her tenets and enlarging her borders.'

It must not, however, be thought that, while seeking the co-operation and endeavouring to enlist the sympathy of all members of the Church, however lowly, the founders of the Church Missionary Society were forgetful of Church order. But the attempt to enlist the sympathy and countenance of the chief rulers of the Church failed, not because the scheme was disapproved, but because it could not gain any notice or recognition whatever. The earliest years of the Society were of necessity passed in obscurity. Its income was but small. The Colonial Episcopate as yet hardly existed. The difficulties in the way of obtaining ordination for those who were willing to go out in the service as clergy of the Church of England were almost insuperable. The first agents, after the example of the 'Society for Promoting Christian Knowledge,' were foreigners and Lutherans; and it was long before the first of its missions obtained the help and support of a resident dio-

* 'Essays in Eccl. Biog.,' by Sir James Stephen, K.C.B., vol. ii. p. 343. 2nd ed. 1850 (*ut supra*).

cesan. But those early years * were not unimportant. The practical and business-like character of the Committee's administration, and the maintenance and confirmation of its spiritual principles, were the fruit of that period of quiet growth. The two secretaries who had most to do with that early stage of the Society's development were the Rev. Josiah Pratt (1802-24) and the Rev. Edward Bickersteth (1815-30).

In Pratt he recognises the accuracy with which he had discerned that precise line of labour which constituted the ability which God had given to him; 'and, convinced,' he adds, 'that herein he was following the call of God, he pursued it with constancy and perseverance, and never deviated from it to grasp any other distinction. That precise line was to take a practical view of all questions connected with the evangelisation of the world. It was his part to mature measures, devised by himself or others, for the accomplishment of this end; to carry them out in detail; to combine the varied efforts of zealous friends at home, and to preserve a consistency in all the operations of the Society abroad. For this work a man was needed possessing a mind comprehensive in its views, sound in its judgment, candid towards objectors, practical in its character, prompt and patient in execution. Such was Josiah Pratt. He had the rare faculty of taking a wide and comprehensive, but at the same time a thoroughly practical, view of

* The Appendix contains, in Mr. Venn's own words, a sketch of those early years, which furnishes a more complete view of the commencement and gradual development of the Society. There will also be found Mr. Venn's Address on taking possession of the present Mission House, March 7, 1862, which, though glancing at these early years, carries the Society's history forward to a much more recent period, and speaks too much of its writer's personal experience and reminiscences to be omitted.

questions. There was nothing minute about the character of his mind; yet it was most admirable in following out his plans in detail.'*

On Bickersteth's work and character he dwelt with especial regard, and he has most carefully analysed them, pointing out the services he rendered in propagating the spiritual principles of the Society from the pulpit and platform throughout England, the prominence he gave to those principles in the Sierra Leone Mission—a precedent for all the rest—in the constitution of the corresponding Committees in India, and in their assertion and maintenance in Salisbury Square:

'A clear perception,' he writes, 'and a firm hold of the great evangelical principles upon which the Society had been based; a largeness of heart which embraced in its compassion a perishing world, and in its cordial sympathy all who were labouring for Christ; a fervent love to his Saviour, and for His sake to all his brethren—fitted Mr. Bickersteth for the special department of exhibiting throughout the country the true character of the Society, and of recommending its principles in a way best calculated to allay unnecessary prejudice or opposition; whilst the influence of the same qualities at head-quarters helped to cherish that spiritual tone in all our proceedings which was ever the source of our chief blessings.

* * * * *

'Here has been the real strength and safeguard of the Society. Vain would be the efforts of secretaries and committees at head-quarters to maintain its spiritual principles, if there were not a broad foundation of love and zeal for the same principles among the subscribers at large. In an open constitution such as ours, in which every clergyman, on subscribing

* 'Sermon on the Death of the Rev. J. Pratt,' by the Rev. H. Venn, pp. 12-14.

half-a-guinea, obtains a seat in the managing body, there is always a liability to disturbance. It is not generally known, though it is an important fact, that Mr. J. H. Newman, who has gone over to Popery, was once secretary to the Oxford Church Missionary Association, and that he printed and circulated an address, to show how the constitution of the Society would allow of his party going up in a body and taking possession of the Committee. What has protected the Committee from such calamities, but the ægis of their principles, furnished to them by the subscribers at large, under the shelter of which Scott, Pratt, and Bickersteth laid the foundations of the Society, and erected its goodly superstructure?'

Without disparagement to either of those admirable men, it is only truth to say that Mr. Venn combined in his own person the excellences of each. He added Pratt's practical care for details to Bickersteth's firm grasp of evangelical truth; but he delighted rather to identify himself with his predecessors, regarding them all with himself as links in one chain of voluntary agents, 'united,' as he himself has said, 'through the providence of God, for carrying out His purposes of mercy to a dark world.'

The following extract concludes the Sermon to which allusion has been already made (p. 133), in which Mr. Venn indicates in no faltering way the claims of the past generation of the evangelical clergy of the Church of England to be pre-eminently regarded as the instruments of the great revival of religion in our country, while Nonconformists had their share. It contains a summary of the principles on which he rested for all success at home or abroad:—

* Appendix to 2nd edition of Birks's 'Memoir of the Rev. E. Bickersteth.' 1852.

Allow me to add one concluding remark. I have spoken of the possible conflict between spiritual and ecclesiastical principles. I will venture also to indicate what will be the battle-ground of this conflict. It will be, as it seems to me, the question—In what way can a sinner obtain pardon and peace with God? Other great questions agitate the minds of the few; this is the great personal question with every man whose conscience is awake. Every Church and every minister of a Church must give a distinct answer to this inquiry; in seasons of religious conflict this question is sure to be uppermost, and by the answer given every Church or minister will stand or fall. Men cannot unite upon other points while they disagree in this. The true answer to the inquiry constitutes, as we trust we have shown, the treasure. By whatever variety of expression the truth of the Gospel may be indicated: whether as the doctrine of the cross of Christ, whether as justification by faith only, whether as the Atonement, whether as redemption through the blood of Christ, it has ever encountered opposition. It was 'to the Jews a stumbling-block, and to the Greeks foolishness.' In the earliest ages of the Church, and ever since, the struggle has been going on within the Church, to tear from this blessed truth its significancy or its simplicity; to substitute a way of salvation more in accordance with natural reason and human prejudices. Popery worships the shadow but denies the substance of the truth, by setting up the doctrine of human merit, of works of supererogation, and of the mediation of saints. Superstition substitutes sacramental grace. Yet this truth, though ridiculed by the profane, though cavilled at by others, is cherished as the life of the soul by all who receive it. When received, it frees a man from the slavery of the world; it gives him power; it is accompanied by a change in the moral character which cannot be mistaken. This cardinal truth brought the Reformation. It has revived our Church. If its enemies are now mustering their forces, so are its friends. Its influence, blessed be God! increases daily.

Presuming only to speak from personal experience, I hesitate not to say, that where one heart was swayed by its influence when I first entered the ministry of the metropolis thirty-seven years ago, hundreds might now be counted.

At home, it is becoming more and more the rallying-point for all who are zealous on the Lord's side. It is the line of advance of all our social improvements. Abroad, it is evangelising the world. It is easily apprehended and cordially embraced by thousands of the negroes of Africa, of the Hindoos of India, and of the islanders of the Pacific. It has raised them into the brotherhood of Christendom.

## *II.—Ecclesiastical Relations.*

It was then to the work of those wise master-builders who so truly and firmly laid the foundation, that Mr. Venn succeeded. He was led herein, as we have seen, by a way that he knew not, and called without his seeking it, by the Lord of Missions, to that life-work for which natural powers, the graces of the Spirit, the surroundings of early years, and the furnace of domestic sorrow, so plainly designated him. He had clearly no thought of relinquishing the ordinary calling of an evangelical clergyman, and it cost him a sore struggle to make the decision. For more than four years he strove to bear the two-fold burden. It was but a passing notice in which his first official connection with the Society was announced in the Report presented to its members on May 2, 1842, and he has not mentioned himself subsequently :

'The Rev. Thomas Vores having subsequently relinquished his office . . . the Rev. Henry Venn kindly consented, as a temporary arrangement, to connect him-

self officially with the Society, under the designation of Honorary Clerical Secretary *pro tempore.*'

Thus God called him—quietly, as His servant always desired for himself. But he was the man for the time. The Society was entering on a new phase. It had become a power in the Church of England. Its income was steadily growing. Its spiritual principles were more widely proclaimed. It would have been no longer possible to leave such an organisation unrecognised, and it became most desirable that terms should be arranged which would remove any such difficulties or apprehensions of defect in Church order as might possibly have hitherto led the majority of the Episcopal Bench to suspend their patronage.

The question, in short, was even before this time beginning to arise as to the ecclesiastical relations of the Society. In its earlier years no such question was possible, for no Colonial Episcopate of the Church of England had yet been founded in the Eastern hemisphere. The obstacles in the way of obtaining Anglically ordained missionaries, or ordination for laymen who were desirous to become such, could only be appreciated by a careful perusal of the earlier Committee-minutes of the Society. No Act had then passed for the ordination of men for the service of the colonies; and it was mainly through the efforts of the Committee of the Church Missionary Society and of its individual members, in and out of Parliament, that the Bill for the renewal of the charter of the East India Company became law on July 21, 1813. 'Under its benign protection, they confidently anticipated the steady growth of primitive order and sound doctrine.' *

* 'C. M. S. Fourteenth Report,' p. 270.

The first Bishop, however, did not feel that the terms of his letters patent authorised him to recognise the missionary clergy, or to ordain natives, but considered that his duties were restricted to the supervision of the E. I. C. chaplains; and possibly in literal strictness he was correct. His successor, Bishop Heber, had no such hesitation. He conferred episcopal orders on Abdul Masih (1825), recognised the missionaries by his license,* accepted the office of President of the Calcutta Auxiliary, and the Committee expressed their anticipation 'that the Society's labourers who are episcopally ordained would bear a relation to their diocesan in India similar to that existing between the parochial clergy and their respective diocesans at home, and would find in the Bishop a friend and a father who would animate them by his example, guide them by his counsels, and support them by his prayers.' †

Bishop Heber's early death in 1828 soon extinguished the hope of his personal help and succour, and the brief tenure of the Indian diocese by his two immediate successors left no opportunity for the further adjustment of the question. It was raised again in an unexpected

* The question as to the permanency of such license was not then raised.

† 'C. M. S. Fourteenth Report,' pp. 69, 70.

The Home Committee at the same time quoted the following sentiments from the report of the Calcutta Auxiliary:

'The Committee cannot refrain from congratulating their friends on the accession to their numbers of the Right Rev. the Bishop of Calcutta. Conformed as their proceedings had always been to the usage of the ancient Societies of the Established Church, they could not but desire the official countenance of their Bishop. They have now that privilege, which, from the personal attention paid by his lordship to the interests of the Society, not only promises to add greater efficiency to the Committee's operations, but also affords an additional security to the members of the Establishment that their measures will be pursued in strict conformity with the principles which the Church Missionary Society has always maintained.'

quarter. Bishop Daniel Wilson, soon after his accession to the See, laid claims to such an absolute control over the location, removal, and change of station of missionaries as would have been quite incompatible with that reasonable independence of the Society which the Bishop afterwards recognised, with others, as being indispensable to anything like continuity of action. This absolute claim was contested by the Calcutta Corresponding Committee, who were supported by the Parent Committee at home; but after a period of suspense the complications were adjusted amicably on a basis which was afterwards more fully elaborated, and which secured for more than a generation the happy co-operation of all parties interested, and the paternal countenance and counsel of the Bishop in whose diocese the work was being pursued.

The following extract from a letter addressed to Mr. Venn by the present Sir C. E. Trevelyan, Bart, K.C.B., who was at the time of the misunderstanding a member of the Calcutta Committee, and who permits its insertion as an accurate statement of the situation, shows how the question at issue had appeared to them:

MILVERTON, *January* 14, 1839.

Up to the time when I left India, the state of the question between the Bishop and the Corresponding Committee of the Church Missionary Society was, as well as I can recollect, as follows:

The Bishop claimed an absolute unlimited power of withholding a license to preach from the Society's missionaries.

The Committee replied that the possession of this power by the Bishop would place the Society's operations on an extremely precarious footing—one Bishop might object to High Church missionaries, another to Low Church missionaries,

another to zealous evangelical missionaries, and another might denounce the Church Missionary Society itself as a body for which no precedent was to be found in the primitive times of the Church. Any Bishop might object to the plans of the Society for the local distribution of their missionaries. In short, all the operations of the Society, and the very existence of the Society in India, would, by the acknowledgment of an arbitrary absolute veto on the appointment of missionaries, become dependent on the will of the Bishop for the time being. The Society might always be coerced into submission, even in matters which belonged to itself alone, and an institution regulated on fixed principles and intended for future ages would become liable to all the fluctuation and all the precariousness of a single irresponsible opinion. But although the Committee objected to the Bishop exercising an arbitrary discretion of refusing a license, they were quite willing that he should exercise a legal constitutional discretion, subject to fixed rules, which, while they protected the Society from any extraordinary exertion of authority on the part of the Bishop, would leave him full power of rejecting improper candidates. They were also not only willing but anxious that the Bishop should exercise the full authority of his office over their missionaries after they had been appointed to their stations. What the Committee wished was that it should be treated as an English lay patron, and that its missionaries should be treated as English clergy, both as respects institution and subsequent episcopal control.

To this the Bishop replied that his power of withholding a license was not arbitrary, because it was subject to the canons and usages of the Church, the decrees of Councils, etc. He also stated that his decision was liable to an appeal to the Archbishop of Canterbury.

To which the Committee rejoined that the canons and usages of the Church and the decrees of Councils were too obscure and uncertain a rule for general guidance; that the appeal to

the Archbishop would be attended with serious delay; that it would place us in a very undesirable position towards our own Bishop, and that it applied no remedy to our own main grievance, which was the substitution of individual discretion for fixed general rules.

The Bishop replied that he had no wish to exercise despotic authority, or to be vested with greater powers than the Bishops are in England; that he would himself make no rules which would be binding on his successor, but that, if his Metropolitan should prescribe rules for him, he would gladly abide by them.

As well as I recollect, the above is the substance of the conference between the Committee and the Bishop; and the point really at issue, and the proper mode of settling it, seem to me to be sufficiently clear. It cannot be the wish of any party to establish a spiritual tyranny in India, and to vest the Bishops there with such an arbitrary unlimited control over the appointment of clergymen to cures as they do not possess in England, or probably in any other country. What is wanted is evidently the establishment by proper authority of such rules as will leave the Indian Bishops full power to reject unqualified clergymen who are presented to them for license to preach at particular places, at the same time that they will protect the Missionary Societies and the Church at large from any capricious and improper exercise of this power. The position of the Church Missionary Committee is not in every respect similar to that of the English patrons, and the position of Indian missionaries does not answer in every particular to that of either English beneficed clergymen or curates; but, as far as I can judge, the rules under which the English clergy are approved by their Bishop when they are presented to any cure, would answer equally well if they were applied to the case of the Indian missionaries who are presented to the Bishop for a license to preach at any particular station. Mr. Simeon's trustees present to a living. Their nominee submits his letters

testimonial to the Bishop, who peruses them, and questions the nominee, if he thinks proper to do so, and if nothing appears against his orthodoxy, morals, and ability, the nominee is instituted as a matter of course. In like manner a curate is nominated by an incumbent, and, if nothing appears against him on the above heads, it is *impossible*, as it has been expressed to me, that he should be rejected. This is all we want in India. Under the operation of the rules in force in England, the patrons and clergy are protected, at the same time that the discipline of the Church is maintained; and we, not unreasonably I think, expect that the same rules, the same protection, and the same discipline, should have effect in the branch of our Church which is established in India.

C. E. T.

The temporary alienation was evidently as sorely felt by Bishop Wilson as by those with whom he had been so closely allied in England, and the falling out of faithful friends soon led to such mutual explanations as ended in the following settlement, satisfactory to all parties.

In reply to a letter from the Home Committee, its terms were embodied by the Bishop in the four following rules (under date December 17, 1835):

(1) The Bishop expresses, by granting or withholding his license, in which the sphere of the missionary's labour is mentioned, his approbation or otherwise of that location.

(2) The Bishop superintends the missionaries afterward, as the other clergy, in the discharge of their ecclesiastical duties.

(3) The Bishop receives from those—the Committee and Secretary—who will stand in the relation of lay patrons to the missionary, such communications respecting his ecclesiastical duties as may enable the Bishop to discharge that paternal superintendence to the best advantage, the Archdeacon of Cal-

cutta or Bombay acting, under the Bishop's immediate directions, when he happens to be absent.

(4) If the Bishop or Archdeacon fills, at the request of the Society, the offices of Patron, President, Vice-president, Treasurer, Secretary, etc., he receives, further, all such confidential information, on all topics, as the Bishop officially neither could wish nor properly ask [to receive].

In a subsequent letter (May 26, 1837) the Bishop enters into a fuller explanation of details:

The Missionary Committees have a far greater latitude in India than any lay patrons at home. Upon presenting his clerk to the Bishop, the patron at home is *functus officio*. The clergyman is removed, on being once instituted and licensed, totally and for ever from the patron, and is transferred to the superintendency of the Bishop. The patron has nothing whatever more to do with him. But in India the Committee is (1) the continued paymaster of the missionary after he is duly licensed, for institution and induction there are none. (2) They correspond with him. (3) They supply him with catechists. (4) They report his chief proceedings home. (5) They propose removals and changes of station to the Bishop. (6) They exercise, unavoidably, an influence which does not belong to the mere lay patron, and are aiding, in a variety of ways, to the comfortable and honourable discharge of the missionary's most exalted and most spiritual duties.

And in a letter of nearly the same date his lordship points out what he expected would prove the real security for happy co-operation; and which did, in fact, as a matter of history, secure it all over the world for almost forty years:

We are not to take for granted that discretionary power will be abused; but, on the contrary, to provide, by a cheerful and

friendly spirit and conduct, against the likelihood of such an occurrence. If the event of arbitrary conduct should arise, or be supposed to arise, the remedies are public opinion, an appeal to the Archbishop, and the Society's refusing to make other appointments and locations than those unreasonably objected to. Nothing is the least likely—and probability is the guide of life—to arise to impede or cramp the Committee, since they unquestionably and avowedly possess the choice of men, the appointment of spheres of labour, the temporal power, including pecuniary support.

Towards the close of his life Bishop Wilson gave a striking proof of his confidence in the Society. He had originally intended to attach to his cathedral a body of missionary canons, for whose maintenance he had provided an endowment chiefly from his own private resources, but after ten years' experience, and above all, from the difficulty of securing a due supply of suitable men for the work, his lordship made over (1857) to the Society's management the main portion of this fund, 'having proved,' to use his own words, that 'Indian missions can be more efficiently conducted by such a Society at home than upon an independent footing, even though under episcopal management.'

The question, however, of 'ecclesiastical relations' was not allowed to rest. It is needless to inquire into the motives of the agitation. Much misapprehension had to be removed. It cannot be surprising that Mr. Venn's powerful mind was soon engaged on the subject, for he inherited his father's skill in organisation, and the constitution of the Society must have been doubly dear to him as his father's work. Mr. Venn's name first appears as member of one of the most important Committees in the year 1835, and it was in 1838, three years before he

became Honorary Secretary, that the following letter was written. It contains the germs and fundamental principles of the document which for so many years was appended to the Annual Report:

HIGHGATE, NEAR LONDON, *December* 18, 1838.

MY DEAR FRIEND,—The objections of your correspondent against the Church Missionary Society are in one form or another frequently brought under discussion, both in the Committee-rooms and among the friends of the Society, though they are not often stated in the summary and sweeping terms, 'It is irregular in its constitution, and therefore in its action.'

I will, however, first state what appears to me the simple view of the constitution of the Society, and then notice the objections, and the remedy which your correspondent proposes.

It is most important, as a preliminary step in the discussion, to advert to the distinction recognised in the constitution of the Church of England between temporal and spiritual functions in matters ecclesiastical, by which lay and clerical agency are enabled to co-operate in all the proceedings of the Church of England. For instance, in supplying a vacant church, a lay patron selects and presents his clerk (as it is technically termed) to the Bishop, who invests the clerk with authority to exercise his ministry in that church; so also there are certain duties required of churchwardens in respect of the performance of divine worship; and these lay officers are required from time to time to report to the Bishop how far the minister performs his duties.

Now, for my part, I am satisfied with adopting this distinction between temporal and spiritual, lay and clerical functions, as it is found in the Church of England, conceiving that in so doing we copy from a truly primitive and apostolic model. Keeping this distinction in view, I regard the Church Missionary Society as an institution for discharging all the temporal and lay offices necessary for the preaching of the Gospel among the heathen.

In this sense it is (strictly speaking) a lay institution, and as a Society exercises no spiritual or ecclesiastical functions.

Such I conceive to be the constitution of the Society, and if so, there can be nothing irregular or at variance with Church principles in its constitution.

If, then, there is no valid objection against the constitution in theory, is there any in practice?

Let us take a general view of its proceedings, to see how far the principle is carried out in action. The proceedings may be ranged under the following heads:

1. The collection of the home revenue, and the disbursement of it abroad. This is altogether within the province of laymen.

2. The selecting and educating candidates for the ministry. In this there is no necessary intrenchment upon spiritual functions, though I allow there is an approach to that province, because clergymen seem to be the most proper judges of a candidate's fitness, and a Bishop should clearly exercise some discretion respecting the previous education and training of candidates to be admitted by himself to holy orders. In both these points the Church Missionary Society has carefully adhered to its Church principles. The examination of missionary candidates is referred to certain clergymen, who report to the Committee; upon their report the Committee acts, and the utmost deference is paid to this clerical trial and judgment. With respect to the other point, the law of the land has appointed the Bishop of London to the office of ordaining missionaries, and therefore the Society has been careful to regulate the course of studies at the Islington institution to his lordship's satisfaction, and he has given his full sanction to it, has often expressed his approbation of the preparation of the candidates, and even allows to our students certain privileges which are not allowed to students from the Universities.

So far, therefore, the Society is neither irregular in principle nor in practice.

3. The third step in the Society's proceedings is the sending

out to particular stations the missionaries thus ordained, or other clergymen who have been previously ordained. Now here a confusion has often arisen from the use of the term '*sending forth*,' as if it were an assumption of ecclesiastical power. But, ecclesiastically speaking, the Bishop of London sends out all missionaries ordained by him, for he accepts our title and designation for our missionaries, and gives them by the imposition of hands authority to preach the Gospel, with a view to their foreign operations. The Society acts only as the lay patron, selecting the station, and engaging to pay the salary. In the case of other clergymen joining the Society, their letters of orders are their mission ; and to call the act of the Society in agreeing to support them in a certain sphere of labour, and in paying their passage, a sending forth of preachers in an ecclesiastical sense, is to confound names with things, and to lose sight of all true Church principles.

4. The last step is the superintendence of the missionaries in their labours among the heathen.

Now, here let it be observed that wherever there is a colonial bishopric our missionaries are never permitted to exercise their spiritual office in that diocese without a license from the Bishop. That license specifies the field of labour and the salary to be paid. It is the instrument by which the missionary is commissioned to exercise his office therein, and the pledge and proof that he is under episcopal superintendence and jurisdiction. Henceforth the spiritual oversight rests with the Bishop, and the Society, strictly speaking, only superintends the temporal affairs of the mission. I am aware, indeed, that it is not easy to draw a definite line between the two provinces. The new and anomalous circumstances (alas ! that they should be so) of missionary exertions are constantly suggesting perplexities unprovided for beforehand. But I am sure the Committee of the Society are ever desirous of keeping within their proper province, and will be thankful if any case be pointed out to them in which they transgress this principle.

The only way in which we seem, upon a cursory view, to violate this principle, is in requiring from the missionaries full information respecting the discharge of their ministry, and giving them from time to time advice touching it. But this arises from the relation in which the Society stands to them as a perpetual patron, and as churchwardens of all the missionary churches. In the case of a beneficed clergyman in this country, a patron, after having presented his clerk to the Bishop, is *functus officio*, because the minister is supported by an endowment; but in our case, as we are to pay the salary, our patronal office is in a sense perpetuated. And, practically speaking, it is quite clear that, as long as missionaries are to be supported by voluntary contributions, the contributors will require to be satisfied that the spiritual duties are performed, and will retain to themselves the liberty of withholding their subscriptions if those duties are not performed to their satisfaction. From the nature of things nothing but endowed missions could alter this state; but I still contend that there is nothing irregular in the proceeding as far as it is carried by the Church Missionary Society.

In the case of those missions where there is no colonial Bishop, the Church Missionary Society has done all in its power to procure episcopal superintendence from the nearest Bishop of the Church of England. In New Zealand and in Travancore, which are so situated, application has been made to the Bishops of Australia and Madras to take the oversight of our missionaries as far as practicable. The only remaining field of any importance is Sierra Leone. This, as a British colony, is nominally under the Bishop of London, till the Government shall choose to appoint some other ecclesiastical superior. Such an appointment rests altogether with Government.

Upon this view of the case, and upon these grounds, I trust you will see that the Church Missionary Society is neither irregular in its constitution nor practice. But I go further, and

am convinced that we may fairly assert, and glory in the assertion, that our missionary operations are, in the properest sense of the terms, the operations of the Church of England] as a Church. Our missionaries are sent forth by our Bishops under the authority of the law of the land. Bishops of our Church abroad superintend them when it is possible; all our ministrations are in strict conformity with the doctrine and discipline of the Church, all our congregations branches of the Church of England.

Whether this comes up to the technical description of your correspondent, '*a corporate act*,' I cannot say, because I cannot attach any definite meaning to that term. Does he mean that missionary operations should be conducted by the Convocation? Yet, according to my notions of true Church principles, this would not give any new character to the proceeding, because still the sending forth of missionaries must rest with the Bishops, and the support of them with voluntary contributors.

But your correspondent says, let the Queen and the Bishops be *ex officio* directors of the Society; still I reply, that the sending forth and the subsequent episcopal supervision and the voluntary subscriptions, remain as at present, and I in vain strive to comprehend how such a direction of the lay operations of the Society would make it more strictly a Church act than at present, except in sound and appearance.

But if such a measure would at once lead to an union with the Society for Propagating the Gospel, which the High Church party are most anxious to bring about now, my conviction is that such an union is impracticable and undesirable. The matter has been frequently discussed. Dr. Dealtry, with whom I lately conversed on the subject, assures me that such is his opinion, and that the Bishop of Chester and the Bishop of London have both severally expressed the same opinion to him.

On the whole, then, I come to the conclusion, let both Societies work on as at present. The great Head of the

Church has signally blessed us, and He is manifestly enlarging His blessing every day. Let all the friends and agents of the Societies, indeed especially in these days, keep true Church principles in view, and watch against all irregularities; at the same time let them cultivate a spirit of love and harmony with all others who preach Christ, and, above all, look with single dependence to the great Shepherd and Bishop of the Church to direct each step so as best to further the advancement of His own great cause.

H. V.

It has been thought better that this letter should be recorded in its integrity. Three out of the four points here discussed have not appeared to need any modification, though subjected to repeated reconsideration; but some recent claims have rendered necessary the adoption of additional securities to preserve to the missionary clergy abroad nothing more than the same freedom as is enjoyed in the Church at home. The precise legal *status* of Missionaries to foreign parts in the Orders of the Church of England has never been defined by any competent authority. The class are the offspring of the brighter zeal of these later days, and, as Mr. Venn has observed, there is no code of missionary canons. It is patent enough that the missionary staff welcome with sincere gratitude, even as did the Corresponding Committee at Calcutta, the help and countenance of a diocesan. and it is perhaps difficult to overrate the noble opportunities presented to a colonial Bishop of fostering and encouraging the missions which he finds in his diocese. But spiritual work, always difficult, is surrounded with special difficulties in a new and untried field, where every step is tentative, and mediæval pre-

cedents cannot afford much help, even to those who would follow them most closely.

The question of the 'license' of missionaries stands at present as follows. With the concurrence of the two Archbishops and the Bishop of London, the existing practice of the Society is thus laid down in a note to the 29th of its 'Laws and Regulations':

> The Bishops of the Church of England, under the authority of the law of the land, ordain and send forth [ecclesiastically speaking] the Society's missionaries; and in the event of their being appointed by the Committee to labour at stations within the jurisdiction of a Bishop of the Church of England abroad, it is the practice of the Society to apply to the Bishop for licenses, in which are specified the districts to which the missionaries have been assigned. This is done on the understanding that licenses will not be refused, nor when granted be revocable, except for some assigned legal cause.

A document based on the principles brought out in the foregoing letter was prepared with much care by Mr. Venn, before, indeed, he had become officially the Honorary Secretary of the Society, and formed what may be called the Concordat under which, in 1841, the then Archbishop of Canterbury (Howley), and the Bishop of London (Blomfield), together with many others of the Bench of Bishops, gave their adherence to the Church Missionary Society.* It was again submitted in 1858 to the present Archbishop and Bishop Cotton, and received their sanction and approval, together with several supplementary arrangements as to

* 'Appendix II. to the Thirty-ninth Report,' referred to in the note to Law 29th. 'Remarks on the Constitution and Practice of the Church Missionary Society, with reference to its Ecclesiastical Relations.'

the form of license and other points of detail; and was for many years reprinted with the Annual Report. It underwent the criticism of several able lawyers, as well as of the most experienced members of the Committee before its first adoption; but the arrangement was obviously temporary, and the time would plainly come when it might possibly need revision. Such revision, as has just now been explained, it has recently received as to one particular.

The main underlying principle which appears to have guided Mr. Venn in this and all analogous questions is, that foreign missions to the heathen must always be treated as a transition state, in which novel problems must and will arise, presenting anomalies only to be dealt with by recurrence to broad fundamental principles, and not to be decided by the rules or usages of settled Christian Churches, but requiring much mutual forbearance on the part of all concerned,* and always to be approached so as to facilitate and not to hinder the growth of an independent native Church—the true death-birth of a mission. European missionaries have no vested interest, as have clergymen in England, labouring amongst their own countrymen, and as ministers of their own National and Established Church. The foreign mission is to be gradually and silently removed as the nascent community advances towards completion. Much care and foresight are needed in order to judge when the time is ripe for each onward step; haste is as evil as delay, but the Lord of missions will guide His servants aright. The Church of Rome has no such difficulty; her prelates in the East are

* This important consideration is more fully stated in Venn's 'Life of Xavier,' p. 146, quoted at length in a subsequent page.

always foreigners; but when we aim at making Christianity indigenous and not exotic, with many centres instead of one—as at Jerusalem and Antioch in the earliest days—the problem becomes delicate and difficult.

### *III.—Organisation of Native Churches.*

The preceding pages are enough to show the conception Mr. Venn had formed of the functions and spirit of a C.M.S. Secretary, and the broad principles by which he was to be guided. It would be impossible to follow him into the voluminous details of his correspondence, both home and foreign. He has told unconsciously of the work in thirty laborious Reports of the Society, each of them a volume, and all recording results of which he was the mainspring. A few of his semi-official letters are subjoined, and some examples of his 'Instructions' to missionaries on their annual dismission to their various fields of labour. These most valuable papers might well be gathered into a separate volume, for they did no little to mould several successive generations of these soldiers of the Cross. They embrace almost every topic—the secret of missionary success, cautions for the inexperienced, matters of outward life, the importance of cordial co-operation, the training of native agents, the political position of missionaries, the great end to be kept in view.

Mr. Venn would, however, have probably ranked, as the chief work of his official life, his careful and prolonged labours for the organisation of Native Churches. All his measures converged to this point—the formation, wherever the Gospel was proclaimed, of a Native Church,

which should gradually be enfranchised from all supervision by a foreign body, and should become, in his own phraseology, self-supporting, self-governing, and self-extending. These measures are formulated in the Minutes now collected in the Appendix. He carefully discriminated between missionary work carried on by foreigners, and Christianity acclimatised, and so become indigenous in a National Church. The one was the means, the other the end ; the one the scaffolding, the other the building it leaves behind when the scaffolding is removed ; the one subject to constant changes and modifications, as fresh circumstances develop themselves, the other growing up to the measure of the stature of the perfect man, only changing by gradually putting away childish things and reliance on external help and control.

His Minutes on Corresponding Committees, etc., involving the whole machinery by which the C.M.S. Missions are regulated, are all conceived and constructed so as to tend to this *euthanasia*, as Bishop Shirley first happily called it.

Two papers are now introduced to the reader in illustration of this design, which is further dealt with in Appendix C. and D.

1. The Church Missionary Jubilee, in 1848, was the first opportunity of presenting its work to the Christian public in anything like its due proportions ; and the following letter, then drafted by Mr. Venn and adopted as an Address to the Converts throughout the world, is probably the earliest of the Society's documents which accepts the number and position of the Native Converts, as sufficient to warrant their recognition in a corporate

capacity. It is interesting as marking the stage of progress already attained, though the time for the organisation of Native Churches was not then ripe.

*November 2*, 1848.

To our much-loved Brethren in the Lord Jesus Christ, gathered out from among the Heathen, and Mahomedans, and others in Africa, the Mediterranean, India, Ceylon, China, New Zealand, the West Indies, and North-West America—the Church Missionary Society sends peace in the name of the Lord.

Dear Brethren,—It has pleased God, in His great goodness, to call you out of darkness into light, and to bring you from the bondage of Satan into the fold of His dear Son, through our instrumentality. For this we humbly praise and adore our heavenly Father, and to Him alone be all the glory! He alone is worthy! Our fathers were once as you and your fathers, bowing down to dumb idols, without God and without Christ, and without hope. But God has long since given to our fathers the knowledge of the Gospel, and they have told us, their children, the same; and we, thus knowing the love of Christ, have desired that His name and His salvation may be published through the whole world. God has in part fulfilled our desires; and missionaries have gone forth from us with love and pity in their hearts, giving themselves to the work and not counting their lives dear to them, so that they might exalt that Saviour who was precious to them, and win souls to Him, who should be His portion and inheritance and joy for ever and ever.

Blessed be God's holy name that the labours, and sufferings, and prayers of His servants have not been in vain! Many are the spirits of just men made perfect now with Christ, who were once dead in trespasses and sins, but who received the word of God, which they heard of our missionaries, with joy of the Holy Ghost, who wrought effectually in them, and by whom they

were sanctified. And you, beloved brethren, are living witnesses of the faithfulness of that gracious Saviour who, when He bade His servants go forth to all the world to preach the Gospel to every creature, gave them His sure word of promise—'Lo, I am with you alway, even to the end of the world.' It is God who hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: ye are God's husbandry, ye are God's building; you and we are those 'other sheep' whom our Shepherd declared He must bring; the Father gave us to Him; He laid down His life for us; He purchased us with His blood; He gave us eternal life.

How wonderful and how glorious is the work of God! We have never seen each other face to face. Some of us are living in the farthest north, and some in the farthest south; some in the east, some in the west—the children of Ham, and Shem, and Japheth. Our countries, languages, climate, complexion, habits, all different; yet members of one body, quickened by one Spirit, called in one hope of our calling, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all! Could we meet together on the earth, we should all have to tell the same history and make the same confession, how in us—that is, in our flesh—dwelleth no good thing; how we have found Jesus Christ all-sufficient, and the Holy Ghost the sanctifier of us. We are persuaded that through grace alone we should be able to bear witness to each other, 'that the secret of the Lord is with them that fear Him, and He will show them His covenant.'

We thus address you, as elder brethren the younger, at this our Jubilee season, that our hearts may be comforted by the consideration of the mutual faith both of you and us, and that we may testify of the grace of God our Saviour. We trust that yesterday, in the midst of the abounding wickedness of these last days, and the confusion that is spread among the nations, one continued sound of especial supplications, and thanks-

givings, and praises assembled to the throne of God and of the Lamb, as the sun arose successively upon our different missions and ourselves; that the earth, in the midst of desolation, was encompassed with the crown of the jubilee adorations of the elder and younger brethren, and that God has mercifully accepted the sacrifice through His dear Son, and will give us His blessing.

And now, speaking from this our Assembly to all of you in different parts of the world, we desire to assure you of our brotherly love and care for you, our joy over you in the Lord, and our prayer to God for you that we may 'provoke you to love and to good works.' Partakers with you of the grace of God, we entreat you to remember that God has called you out of darkness into His marvellous light, that you may show forth His praises by having your conversation honest among your heathen and Mahomedan fellow-countrymen and neighbours; that if it be that they speak against you as evil-doers, they may by your good works which they behold glorify God, whose will it is that with well-doing ye should put to silence the ignorance of foolish men. And if you suffer persecution, remember the words of the Apostle, that 'if when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow His steps.'

One thing further we desire to impress upon your minds, viz., that on each individual of us is laid the responsibility of endeavouring to win souls to Christ. We hope, therefore, that you think of, speak to, and pray for, those in your families, villages, towns, and neighbourhoods who are still far from God; that you are not content to leave them alone, but that with a holy jealousy for that God who will not give His glory to another, neither His praise to graven images; with a love that 'seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the truth;' and with a tenderness that 'beholds the transgressors, and is grieved because they keep not God's word,'

you endeavour to persuade them to follow Christ, remembering that it is written by St. James that 'he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' And again, it is recorded by the prophet Daniel that 'they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.'

And now, brethren, let us remember that the time is short, that the Lord is at hand, and that the sure word of promise is, that them which sleep in Jesus God will bring with Him, and that they which are alive, and remain unto His coming, shall be caught up together with them in the clouds to meet the Lord in the air.

Let us, therefore, keep our loins girded and our lamps burning, and ourselves as men that are waiting for their Lord, that when He cometh and knocketh we may open to Him immediately. Oh, blessed hour! when Jesus shall come again; when, if we continue in the faith grounded and settled, He will present us holy, and unblamable, and unreprovable in His sight; and you, and all of your missionaries—whose joy and crown of rejoicing ye are—and we, and all the redeemed of the Lord, shall meet around the throne of the Lamb, and be for ever with the Lord!

Finally, beloved brethren in the Lord, we pray to the Lord for you, that He may make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.

We are your affectionate friends and brethren in the Lord.

(*Signed*) CHICHESTER, *President.*
HENRY VENN,
JOHN TUCKER, } *Secretaries.*
HECTOR STRAITH,

2. In this truly Pauline epistle the catholic unity of mission work is forcibly exhibited. The converse truth of the diversity in unity of National Churches, as set forth in the following 'Instructions,'* is its proper and necessary complement, and though written many years afterward, finds its natural place here:

DEARLY BELOVED IN THE LORD,—A remark has been frequently made respecting the Word of God, that as we grow in Christian experience we recognise more distinctly the force and fulness of particular passages of Scripture; so that often new interpretations of familiar texts seem to burst upon the mind, under the varying dispensations of Providence and grace.

Such a familiar text has been in all our thoughts at these valedictory dismissals for more than half a century, namely, 'Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19).

This text to our earlier thoughts suggested only the universal diffusion of Christian teaching. But to our later thoughts it suggests also the idea of 'nationality' in the mode and progress of the world's evangelisation.

The word 'teach' is translated in the margin of our English Bibles, 'Make disciples, or Christians, of all nations.'

The object set before us is not only to induce a few individuals of every nation to flock into the Christian Church, but that all nations should gradually adopt the Christian religion as their national profession of faith, and thus fill the universal Church by the accession of national churches.

The importance of taking into account national distinctions is forced upon us by the enlargement of our missionary experience. For instance, experience has taught us that some nations are prepared to accept Christianity with far greater readiness than others, though the missionary effort may be equal in both cases. In India, how different is the amount of success among

* Instructions of the Committee to a body of eighteen missionaries, including the Revs. W. Clark and E. F. Wilson, June 30, 1868.

Hindoos and Mahomedans; and in contrast with both these classes, how superior the success among aboriginal tribes, as the Karens, the Coles, and the Santals.

Few things have been more striking than the disappointment which has crept over the Christian world at the slow progress in statistics, and the surprise which has been excited by the changes which are taking place in the public mind of India, and the under-currents of thought which are continually rising to the surface in native publications; so that now intelligent observers of the progress of missions are rather fixing their hopes upon the approach to Christian truth by the educated natives, than simply on the accession of individual converts.

Still further, if we survey the different fields of labour, we perceive that in some cases the work far outruns the personal labour of the missionaries. The people spread the glad tidings amongst each other, and the Word of the Lord may literally be said 'to run and be glorified.' Thus it has been in the South Sea Islands and New Zealand, and eminently in Madagascar after the expulsion of the missionaries, when the converts had nothing in hand but a few concealed copies of the Word of Life. In many other fields of labour so little appearance is there of spontaneous extension, that it is doubted whether Christianity would survive the removal of the missionary.

After these illustrations, we think that you will be prepared to receive, and to treasure up for your future guidance, a few practical suggestions which arise out of a review of 'race distinctions' in connection with missionary labour.

1. The Committee would enjoin upon you, first—

*Study the national character of the people among whom you labour, and show the utmost respect for national peculiarities.*

In this way you will win the heart and confidence of the people. They will understand that you come out for their sakes, not according to an all-prevailing conception that you come to earn a living.

But beyond this you will then best discover the way to their

hearts and understandings; you will learn their modes of thought; you will sympathise with their difficulties; and you will discover any common standing-ground from whence you may start together in the search of truth.

With Englishmen in general it is the most difficult thing to show respect to national peculiarities which differ from our own. Even throughout the continent of Europe this is with us a national besetting sin, and a national reproach and by-word against us. But how much more mischievous is this national characteristic when it is exhibited in a Christian missionary towards down-trodden or half-civilised nations. Old missionaries have often lamented its spell upon them. It is best counteracted by a determination, from your first arrival in the country, to study and to *respect* the national habits and conventionalities, till it becomes a habit with you to do so, and a second nature.

This study of national distinctions will also moderate your judgment of the Christian attainments of infant native churches. We are too apt to judge native converts by the standard which prevails in the mother Church, which has enjoyed Christian privileges for a thousand years—a favoured vineyard sheltered and cultivated by the great Vine-dresser above others. We do not make allowances for national disadvantages, nor for the national peculiarities which will show themselves even in the best Christians. Inasmuch as all native churches grow up unto the fulness of the stature of Christ, distinctions and defects will vanish. But it is far different in infant Christian Churches. The general standard of the apostolic churches was far below that of the present day, though many glorious exceptions shone as stars of the first magnitude. But it may be doubted whether, to the last, the Church of Christ will not exhibit marked national characteristics which, in the overruling grace of God, will tend to its perfection and glory.

2. As a second remark, the Committee warn you, *that these race distinctions will probably rise in intensity with the progress of the mission.* The distinctions may be softened down by grace;

they may be hid from view in a season of the first love, and of the sense of unity in Christ Jesus; but they are part of our nature, and, as the Satirist says, 'You may expel nature for a time by force, but it will surely return.' So distinctions of race are irrepressible. They are comparatively weak in the early stage of a mission, because all the superiority is on one side; but as the native race advances in intelligence, as their power of arguing strengthens, as they excel in writing sensational statements, as they become our rivals in the pulpit and on the platform, long-cherished but dormant prejudices, and even passions, will occasionally burst forth. At a conference, when least expected, such painful exposures have occurred in more than one of our missions. Now when such a crisis occurs, the European missionary, who is ever mindful of the existence of this root of bitterness, will be prepared to meet it—not by charging the natives with presumption and ingratitude, not by standing upon his British prestige, but in the spirit of the Apostle, who had learned to bear all things for the elect's sake; who, in such a trial as we have described, exclaimed, 'Now ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.' 'We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.' Study the whole of that chapter of the 1st Ep. to the Corinthians, and parallel passages, that you may see how these trials beset the primitive Church, and how the Apostles behaved under them.

3. As a third practical hint, the Committee enjoin upon you, as soon as converts can be gathered into a Christian congregation, *let a native church be organised as a national institution;* avail yourselves of national habits, of Christian headmen, of a Church council similar to the Indian Panchayat; let every member feel himself doubly bound to his country by this social as well as religious society. Train up the native church to self-dependence and to self-government from the very first stage of a Christian movement. These principles have been so fully

stated in late papers issued by the Committee on native church organisation, that we need only refer you to those documents.

The Committee will, however, single out one particular under this head, which has only been lately discovered, namely, that it is a great mistake for the missionary to assume the position of a native pastor. Many of our old missionaries have fallen into this mistake. They have ministered to a large native congregation for thirty or forty years, and acknowledged at last that it was impossible to acquire that full confidence of their people, and knowledge of what is passing in their minds, which a native pastor would soon obtain. This is the experience of other Missionary Societies besides our own. In a paper lately issued by the London Missionary Society, and signed by that accomplished missionary, Dr. Mullens, it is thus stated: 'The system of giving English pastors to native churches has answered nowhere. Coming from a much higher civilisation, the missionary has proved too strong for the people: the strength of the people, their resources, have been kept back, a spirit of childlike dependence has been fostered, and the native ministry has been indefinitely postponed.'

4. A fourth suggestion is, *that as the native church assumes a national character it will ultimately supersede the denominational distinctions which are now introduced by Foreign Missionary Societies.*

We of the Church of England are bound by our fundamental rules to train up every congregation gathered from the heathen according to the discipline and worship of the Church of England. But our own Prayer-book has laid down the principle that every national church is at liberty to change its ceremonies, and adapt itself to the national taste; and therefore we look forward to the time when the native church of India shall have attained that magnitude and maturity which will entitle them to modify and perfect themselves according to the standard of God's holy Word. Then missionary efforts will cease; but inasmuch as we have infused Gospel truth, and supplied well-

trained witnesses for the truth, our work will be found to praise and honour and glory through Jesus Christ.

Let this consideration influence your relations with the missions of other denominations of Christians, and even with the irregular efforts of unattached evangelists, and with all the vast agency for good by individual example and effort, by education, by Christian literature, which, thank God, abounds more and more in every heathen dependency of the British Empire. Regard with sympathy and joy this glorious amount of agency at work for Christianising the nations!

5. A fifth practical conclusion which the Committee would draw from the foregoing considerations is, that *the proper position of a missionary is one external to the native church*, and that the most important duty he has to discharge towards that church is the education and training of native pastors and evangelists, especially in the knowledge and use of the Bible, that wonderful book which alone is suited to every race of mankind, and which comes home to every individual of our race when received in faith, as the well-known voice of a parent speaking to children; to teach the converts how to search for the hidden treasures of the volume, to bring them forth for the edification of others, to urge upon their countrymen its warnings, promises, and threatenings, as God's Word written, to present in their own spirit and behaviour a living epistle of Christ, known and read of all men.

This is not meant to preclude any missionary from carrying on evangelistic labours among those who have not yet become disciples. If called to that work, he will take the lead of a body of native evangelists, who are agents like himself of a Foreign Missionary Society. But in respect of an organised native community, the missionary should no longer take the lead, but exercise his influence *ab extra*, prompting and guiding the native pastors to lead their flocks, and making provision for the supply for the native church of men suited for the office of the ministry, whether catechists, pastors, or evangelists; and in

this position, which will be readily ceded to him, of a counsellor of the native church, to strive to elevate its Christian life and its aggressive energy upon surrounding heathenism.

The missionary who stands in this position, and who confers these benefits upon the native church, will be far removed from the region of jealousy or conflict, and will have the happiness of seeing that native church develop itself according to its national and natural tendencies for the establishing, strengthening, and settling itself in the faith once delivered to the saints.

The Committee will strengthen this suggestion by quoting the touching words of one of their experienced missionaries :

'It is doubtless a matter of thankfulness to be able to point to a district through the length and breadth of which the Gospel has been witnessed to by us; but is it not as much, or even more, if, through God's grace, there be one who has shared our constant close instructions, and into whose thoughts our own have been infused, in that patient communication of loving counsels, and holy hopes, and fervent united prayer, for the influences of the blessed Spirit—might it not so happen that this one gathering would exceed in value all our scatterings? Therefore there could be few holier or worthier aspirations of a Christian missionary than that he might be the means of bringing forward and training, step by step, though it were but two native evangelists on whom were printed deeply the marks of the Lord Jesus, partly from the reflection on them of the missionary's own life and character and ministry, but yet more by his having unceasingly urged it upon them to dwell much upon the glory of God, as shown in the face of Jesus Christ.'

And now, in conclusion, and for the perfect illustration and most powerful enforcement of the suggestions which have been offered, the Committee appeal to the great exemplar of Christian missionaries, the Lord Jesus Christ, when He took upon Himself our nature and dwelt among us. The more we study His Divine Mission, the more we discover the essential principles of success in all our modern missions.

We have pointed out the liability of national peculiarities to check the feelings of brotherhood amongst different races, and you have been entreated to cultivate the respect and co-operation of your native brethren. But what are all human-race distinctions compared with the difference of nature, of employments, of holiness, which separated our fallen race from the divine Saviour? They are but as grains of sand to the mighty mountains, yet what perfect sympathy, what identity of interests did the blessed Jesus cherish towards His disciples; what perfect brotherhood did He establish among them! The true position of a missionary has been pointed out as consisting in training native agents. And what was the characteristic of the life of Jesus but His companionship with twelve designated evangelists, with whom He spent His days, and travelled about, in all things setting a pattern of 'doing good.' With what exquisite skill did He reprove the race prejudices between Jew and Samaritan, and between the Jew and a Syro-Phœnician heathen! Oh, study the example of this Divine missionary character till you have learnt the lesson of perfect brotherhood with other nations, to whom you are sent as a minister of salvation; and then plead, in the words which the Holy Ghost has taught us, 'Let the same mind be in you which was in Christ Jesus.'

The Committee commend to your frequent meditation a striking passage in the sermons lately published by one who was a foremost friend of the Society, the late Rev. H. V. Elliott of Brighton, who, preaching before the University of Cambridge, thus eloquently held up to the imitation of those preparing for the ministry the high example of the relations which existed between Jesus Christ and His disciples:

'No prophet was ever so intimate with his disciples as Jesus Christ with His. Line upon line, precept upon precept, were His lessons to their dulness. To teach them humility, He even girded Himself with a towel, and washed their feet like a slave; He won their unbounded confidence; He called them His friends, and not His servants, when they were a little trained

to appreciate His intentions and His kingdom; He defended them and took their part against the Scribes and Pharisees when they accused them. Some of them He took with Him into those deep recesses of thought and feeling which other men keep to themselves and God. But Jesus was singularly communicative, communicative even of His griefs. He affected no mysteries, and He practised none. Remember how He poured out His soul to God in their presence, in the night before His passion; how Peter and James and John were within hearing of His awful cries in Gethsemane; so wonderfully did He carry out the brotherhood; and having loved His own, loved them to the end. He kept back nothing from them that was profitable, which they could receive, but was from morning till night always imparting something to them, which no silver or gold could represent in value.

'Full of faults as they were at first, ignorant and worldly and jealous of each other, and disputatious, it seems to me that He clung to them more than they clung to Him, till He made them what they were at last. And considering the high spiritual tone of His discourses, never drooping their wing on any occasion, and therefore, one would have thought, apt to tire such novices, it was a strange and unearthly attachment which bound them to Him for three years without departure or check, till that last memorable night in which their love to Him was never so high, and yet never so near its shame and its discomfiture. And thus, after the Lord had spent His life with men in teaching them truth and doing them good, and this towards His disciples with the most condescending familiarity, at the last He died man's death, as He had lived man's life. In all things, in fact, with one great exception, the exception of sin, He was made like unto His brethren; that is, in His brotherhood He came as near to us as He could. And all through, from first to last, He evinced the true brotherly spirit. It was to raise us, to redeem us, to enlighten the eyes of our understanding, to make known to us our heavenly Father, to mould our character

after His own lowly and lovely image, to give us power to become the sons of God, to give us faith in Himself, and meanwhile, in a world of tribulation, peace and a hope full of immortality, that He thus entered the human family as one of its number, as its second Adam; "that as in Adam all die, so in Christ should all be made alive;" this was the magnificent purpose of His incarnation, and He never lost sight of it for a moment; but with untiring pains and the most disinterested generosity, He carried it out to the end: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

'For we may take those twelve poor illiterate men, whom He formed into glorious Apostles, as a sample of the great things that we may all expect from Him, if we will be His disciples, and make full proof of His brotherhood.' *

You, brother Clark, have had twenty-five years' experience as a missionary in Tinnevelly. The employment of native agency has always been the characteristic of your mission, and the means are complete of supplying well-trained teachers from the educational establishments in Palamcotta. The full organisation of the native church still remains to be accomplished before the withdrawal of European missionaries can be safely effected. The Committee regret that their mission in Tinnevelly has not at least a native suffragan Bishop to complete these arrangements; but they trust that things are progressing in the right direction.

For a time you are to be removed from South India, to occupy the very peculiar and promising missionary field of the coffee plantations in Ceylon. More than 100,000 coolies, chiefly from South India, are congregated in these plantations: from ten to twelve native catechists labour amongst them. The whole expense of these catechists is borne by the local funds. Those native catechists are to be under your training and super

* 'Sermons before the University of Cambridge,' by the Rev. Henry Venn Elliott, pp. 272-275.

intendence, and through them chiefly you must strive to quicken the spiritual life of the Christian coolies, and to induce heathen coolies to enter the fold of Christ. Your position will be very similar to that which our blessed Saviour held with the twelve Apostles, and may His Spirit be abundantly shed on you!

After addressing individually the other departing missionaries, the 'Instructions' dwelt once more in conclusion on the same topic:

You, brother Wilson, have offered yourself to the Society with a special view of labouring among the Red Indians of the Diocese of Huron, of the Ojibbeway tribes, amongst whom you have already had some experience. Numbers of them are scattered in the north-west extremity of the diocese. They have not been wholly destitute of Christian influence, and the Bible is already printed in their tongue. It will be for you to engage their confidence and their willing submission to you as their spiritual guide and their counsellor in social affairs: live among them; respect their national peculiarities; ascertain the industrial pursuits which may be introduced amongst them with the best prospect of meeting their peculiar habits; select the most suitable for intellectual training in Holy Scripture. The Society will bear the expense of their maintenance; exercise them in schools and teaching. You will have the opportunity of commencing a new mission upon the principles laid down in the foregoing 'Instructions,' with every prospect of bringing the great missionary experiment to a successful issue.

The Committee feel a deep satisfaction in numbering among their missionaries the son of their zealous friend, the vicar of Islington, and the grandson of Bishop Daniel Wilson, of Calcutta. May He who condescended to style Himself the God of Abraham, and the God of Isaac, and the God of Jacob, be your God, your guide, and your exceeding great reward for evermore!

FROM what has been before stated, it will seem only natural that Mr. Venn should have guarded carefully the complete independence of action of the Church Missionary Society. He was intimately acquainted with the history of its growth and early years, and he had defined with no little care and patience the sphere and limits of its action. Within these limits it was clear that the very existence—the *raison d'être*—of the Society depended on its freedom from interference. There were two points of especial importance—the control of the funds, and the selection of the agents to be sustained by them. The money was a sacred trust, often contributed by the Christian poor out of their poverty, and for one great object clearly and plainly defined; and the Committee were responsible to their contributors for its due administration. This could not be effected faithfully unless the Committee were absolutely unfettered. In the earliest days of the Society no difficulty was raised, but when it began to become a power at home as well as abroad, and showed its vitality and energy by its persistent growth, many schemes were suggested which would have destroyed its individuality. The question was raised whether Societies ought to be permitted at all—forgetting that the voluntary brotherhoods of the Middle Ages were the salt of the corrupt Christianity of the time; whether there ought not to be one common fund, raised at the offertory, and laid for disposal at the Apostles' feet;* whether a board of

* This theory was sometimes stated less euphemistically. 'If you like to sound the Church Missionary Society as to funds, I have no objection, but nothing could induce me to submit to any dictation or interference on

missions might not better be appointed by authority, and take the whole supervision of the selection and maintenance of missionaries to the heathen into its own hands.

Many of these plans had much that was plausible to the superficial observer, and it was easy to fasten on those who took a different view charges of narrow-mindedness, exclusiveness, impatience of authority. It required no little wisdom and steadfastness of purpose to meet these suggestions as they arose. It was the trial of 'evil report' as well as 'good report;' but it was met by one who was slow to form his opinions, but slow to change them.

Those who wish to pursue these very important questions which have more than any furnished matter of obloquy against the C. M. S., to their true issues, are referred to the Appendix H. Those documents from his pen furnish full illustrations. The first refers to one out

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their part. The whole mission shall in every respect be managed by the Church here, or there shall be none. I have seen enough since I have been out here of the working of Societies to make me loathe them—always excepting the dear S. P. G., which seems to be mercifully preserved from the Society spirit. If the Church Missionary Society will follow the example of the S. P. G. and place £500 a year entirely at my disposal for the formation of a mission, I will thankfully accept of it. But if they mean to bargain for power, I will have nothing to do with them. I see every day I live more and more clearly that the whole Church work must be done by the Church, and not by any other agency. And, thank God, this diocese is beginning to think so too. If the Church Missionary Society will not help me without annexing conditions which the Church here will not assent to, and if the S. P. G. cannot assist us further, we must look to God for supplying us the means in other ways.'

'*Whitsunday*, *May* 30.—Assisted at the consecration of the Bishop of Sierra Leone. Bishop of London preached an admirable sermon. Service very bald; not a note of music. Told Venn my mind about the Church Missionary Society declining to aid my Zulu scheme. He said the Society deeply sympathised in it, but give nothing. "Be ye warmed and clothed," etc.'

of many propositions, made in good faith and with perfect sincerity, for recruiting the supply of missionary candidates; the others explain the grounds on which it was expedient that the Society should pursue its work alone and independently, or deal with animadversions on its procedure.

Whilst, however, Mr. Venn was thus jealous for the independence and standing of the Church Missionary Society, nothing at the same time could be further from his principles and practice than a petty jealousy of other institutions, though not modelled in all points as he would have them. That fundamental law of the Church Missionary Society was thoroughly congenial with his spirit: 'A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ' (Law 31).

In this view he was for many years an incorporated member of the Society for the Propagation of the Gospel, and heartily avowed the principle that the two great Church Societies are bound to cherish towards each other at home a fraternal sympathy, and to render to each other mutual assistance as far as possible.' He held cordial intercourse with the secretaries of Nonconformist Societies, and they did not refuse to avail themselves of his wise counsels. More than once he successfully interposed to prevent a breach of charity in the mission field.

He used to enjoy especially a monthly gathering, during the winter, of the secretaries of the many Societies for Foreign Missions, when they meet to discuss the more esoteric questions of missionary enterprise; and

pardon will be granted if it is said that he was for many a year the great bond of union, and the life of the meeting. Whether rural districts or large towns were the more promising fields; what should be the scale of remuneration of native agents; how far schools were a legitimate branch of the work; the place and limits of researches into vernacular philology and folk-lore; under what restrictions should missionaries to the heathen engage in English ministrations; and even, without compromise, the platform on which native churches should be based—such questions as these were freely canvassed, and Mr. Venn never failed to illustrate them. Deeply loving the Church of England, with a profound conviction of the theological accuracy of her formularies, and never forgetting that his ancestors had been in nearly an uninterrupted line ministers of that Church since the Reformation, he held out the right hand of fellowship to 'all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.' It was very characteristic of his absorbing interest in the work of missions, that he used to devote Sunday afternoon to reading the periodicals of other Missionary Societies, which, while it ministered to his ruling passion, did not break his Sabbath rest, nor, as he said, distract his mind with business.

He gave the initiatory impulse to many a Christian work, though he was best satisfied to remain unobserved, and to prompt others to zeal and devotion. He was the actual originator of the Strangers' Home for Asiatics, which has enlisted so wide sympathy, and of the Christian Vernacular Education Society for India, which was planned by him immediately after the Mutinies, as a distinct witness to the people of Hindustan that English Christians are One. He had a Continental reputation

as a wise master-builder in the mission-field. The Basel Institution had his especial sympathy, as having supplied the Church Missionary Society with eighty-eight of its most faithful soldiers and servants; amongst them—if it be not invidious to name any—were numbered Weitbrecht, Pfander, Gobat, and Krapf;* and the venerable Dr. Hoffman, for so many years its Principal, and afterwards First Chaplain to the King of Prussia, often expressed his deep value for him. 'Please to preserve,' he writes on one occasion, 'at least a part of your so dear and valuable friendship to one who owes it hitherto to a higher object common to us both, but who will always, as long as the Lord preserves him in life, remain yours in affectionate regards.'

Mr. Venn's correspondence with the French Protestant Missionary Society shows how readily he welcomed their inquiries. In 1861, the year of the second great International Exhibition, it fell to him to investigate how far 'fraternal intercommunity between the Church of England and the Reformed Churches abroad' could be manifested by the admission of 'the ministers of foreign Protestant Churches'—as standing on a different ground from English Nonconformists—into the pulpits of the Established Church. All could not be accomplished which he desired, but the question may be raised again.

The Rev. J. H. Grandpierre, D.D., writes to him (for example), on behalf of the *Société des Missions Evangéliques chez les Peuples non Chrétiens*, to inquire

'What are the best and most efficacious means you have employed from the beginning of your Society till this day, in

* Sixty-sixth Report of the Church Missionary Society, p. 36.

order to promote the knowledge, to awaken the interest, and to raise regular and abundant collections in favour of the missionary enterprise among the Christians in England?'

At another time it is the Rev. F. Monod who inquires as to the organising of a Missionary Institution in Paris:

'As an important element of the decision we have to come to, we wish to have the benefit of those who have had longer experience in the matter than we have. Will you, therefore, for the sake of the blessed Lord whose cause we have at heart to serve, have the kindness to communicate that experience to us? Have you still a special Missionary Institution for the instruction and the training of your missionaries? If so, do you find it answer, and how many pupils have you on an average? If not, why have you given it up? Where do you find your missionaries, and how are they prepared?'

Mr. Venn thus replies:

*February* 5, 1855.

We have had a College at Islington for the last thirty years for training up young men to go out as missionaries. We receive none under twenty years of age. The course is two years of general education, and two years in the Theological class. A few come to us sufficiently educated to enter at once upon the Theological course; the majority require the full four years, so that our supply is about six or eight in each year.*

The College has been so prospered of God that lists of it almost present a succession of as valuable and efficient missionary labourers as any other system of supply would have afforded.

Till within the last fifteen years very few missionaries offered themselves from our Universities, or from the ranks of the clergy; but now the number of such is gradually increasing,

* These details have been subsequently modified.

and equals about the average of our Islington students, viz., six a year.

To our operations the Islington Training College is essential for regulating our supply of labourers, and for furnishing us with a sufficient number. I may also add that there are certain fields of labour, and certain posts in those fields, for which our Islington students are better fitted than University men would be. Our West African Missions at Sierra Leone and at Abeokuta have been wholly supplied by this class.

The training we give at Islington is not specially missionary—no Oriental languages are taught, no auxiliary sciences or arts. It is simply such a training as would be given in England to men preparing for holy orders in the Church at home. The students are wholly supported by us, receiving board, lodging, and instruction free, and £25 per annum for personal expenses. This system makes us more careful in receiving men, and gives us a more complete command of their future location in the missions. We have a Principal and two tutors, and about thirty students. These appear to me to be all the points on which you have wished for information, but I shall be most ready to give further explanations. The question whether your Society should re-open its Seminary depends, I think, entirely upon the possibility of your obtaining a sufficient supply of labourers without it. I find among the clergy at home, and even those who enjoy endowments at our Universities, some whose heart the Lord specially inclines to care for the souls of the heathen, and a still larger number who reason thus: 'Some men must go out to fulfil the command of Christ, to preach the Gospel to every creature; I have no special ties at home, why should not I go?' At present an average of five or six men annually go out of this class. If there is a prospect in your body of finding such, you will not need a training college; but if you fail in obtaining such men, as our Church did till within the last fifteen years, you will need a training college.

I enclose you a circular which we have lately issued upon

'Our need of men, and the men we need,' which may afford you some further insight into our experience.

Praying that the Lord Jesus may bless your efforts and ours to the speedy advancement of His kingdom of peace and righteousness in this disordered world,

I am, my dear Mr. Monod,

Your faithful and affectionate brother,

HENRY VENN.

Mr. Venn seldom spoke in public, and almost the single exception—putting aside his occasional visits to the principal Associations, and notably to Cambridge—was an address at an anniversary (May 1, 1861) of the British and Foreign Bible Society, in which he took so early an interest,* and which is too characteristic not to be recorded.

SPEECH AT THE ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY, MAY 1, 1861.

When I was invited by your Committee to take part in the proceedings of this day, a moment's reflection convinced me that it was simply in consequence of the official post which I hold in connection with a great Missionary Society, which led them to think of my name. The same consideration shall guide me to that line of remark in which alone I can presume to address this great meeting. It might be supposed that one, the great object of whose life has been the promotion of the interests of a Missionary Society—whose whole time and thoughts are occupied in the management of affairs which belong to the sending forth of the living voice to proclaim the Gospel of salvation—would estimate less highly the labours of a Society which is engaged in what may be called the mechanical circulation of the written page. But it has been very

* P. 48.

different with me. The more I have entered into the interior of the missionary work—the oftener and the longer I have conversed with those who have come from every corner of the earth—the more I have acquired an intimate knowledge of the working of missions; not only the missions of the Society with which I am connected, but of other Societies in which it is our privilege to unite together in brotherly conference; the more I have known and studied the state of the world at large, and its great want, the higher has this Society risen in my estimation; and the more clearly have I perceived that the work and constitution of this Society supply a great need in the missionary enterprise. I no longer look on the British and Foreign Bible Society, as I once mistakenly did, as the handmaid of the great missionary associations throughout the world, but I confess that I now look upon her 'as the King's daughter, all glorious within, and with her clothing of wrought gold,' and that we, Missionary Societies, 'are her companions, that bear her company.'

I give the Bible Society this precedence on many grounds. My Christian friends, I would not presume to offer to this great and impressive assembly thoughts which had not been the subject of long and deep reflection. I am not accustomed to address public meetings such as this. I am an humble workman. But, in the course of my daily labour, certain convictions have forced themselves on my mind; and I thank God that He has given me the opportunity of stating them before this meeting. One of the grounds on which this Society may claim precedency is the mode in which she renders aid to all Missionary Societies. She is not the handmaid, but the royal benefactor. I have to thank this Society for all the encouragement she has given to our missionaries throughout the world, by printing, to any extent, on the shortest notice and under circumstances of every conceivable difficulty, whatever translations we have asked it to print. But the Society has done more than this. There is a modest tone in the Report as it states, version

after version, 'at the request of the Wesleyan Society,' 'at the request of the Church Missionary Society,' 'at the request of the London Missionary Society.' The Bible Society has done far more than printing at the request of this or that Society; she has exerted a gentle pressure on every Society. We, perhaps, being engaged in other matters, might have been backward in placing in the hands of our native churches the whole Word of God. The pressure has come from this Society: her language has been, 'Why do you tarry? Give us more of that blessed Word. We are ready to print it. We are ready even to support your own missionaries, if you cannot do it yourselves, while they are engaged in this work; only let the whole Word of God be given at the earliest period to the native churches.' And thus she has acted, not only for the Church Missionary Society, but for every other Society. The secretaries of other Societies are present to answer for themselves.

There is another mark of royal munificence in the actions of the British and Foreign Bible Society. It takes our version, or the version of any other Society, and puts upon it the stamp of common property. It is no longer the version of the Church Missionary Society, or any other Society. That little stamp which is on the backs of all the books which the British and Foreign Bible Society issues is like 'the broad arrow,' which makes it common property for the defence of the whole nation —no longer belonging to this or that Society, but belonging to the Church of Christ in every clime and in every age. There is, I think I may say, even a yet higher claim which this Society possesses upon our regard than the aid she renders, and the manner in which it is rendered. This Society is a centre of union among the various Missionary Societies, and exercises a moderating and binding influence among them all. In our separate committee-rooms we are necessarily engaged with peculiar questions. We have, for instance, in our Society the Episcopal question, the Liturgical question, and many other questions; and I presume that every other Society has its own

peculiar and special questions. If, then, we had no common ground—if we met only in our separate committee-rooms—we might imagine that we were engaged, not in the propagation of a common Christianity, but of some peculiar form ; we should be thinking of Episcopacy, or Independency, or Presbyterianism. But when we go to the committee-room in Earl Street, we learn that the great object to which all our efforts are directed is one and the same—the establishment of Christianity throughout all the world. The same benefit which manifests itself in the Church at home, manifests itself, I think, much more in the Churches abroad. It has been often cast in the teeth of Protestant missions, and it is to this day the practice of our opponents to say, that the Protestant Church presents such a variety of sects, and such divisions and subdivisions, and so much opposition between each other, that the native mind cannot discover which among us is the true religion—the religion of the Word of God. To all this it is a common and obvious answer, that the Bible is the point of union. But observation and long experience have induced me to ask another question—'Where would the Bible have been without the Bible Society?' It might have been in each mission. We might have had an Episcopalian Bible ; we might have had a Presbyterian Bible ; we might have had a Baptist Bible. But now in our native churches, especially in those countries in which native churches are raised up by several Missionary Societies, the natives see this point of union. Here is something tangible, something visible, something in which they can bear part ; and here is an answer which they naturally make to all such objections as I have alluded to—namely, if we have separate Missionary Societies, we have one Bible Society, the centre and foundation of all true religion.

Another question has often arisen in my own mind, as I doubt not it has in the minds of others, and has been to me an occasion of anxious thought—Are we to reproduce in India, in China, in Africa, all our differences at home? In the early

ages of Christianity, that which gave the greatest impetus to the cause was the sight of one community, of which it was said, 'See how these Christians love one another,' and in which all the members in the same locality formed one Church. Is this blessed sight never to be seen in India or in China? My mind has found relief from this anxious thought in the contemplation of the work of this Society. I am persuaded a corrective will be found in the free and large diffusion of the Word of God. Happily, works of controversy are not translated, the range of Christian literature is very small, and hence the Bible has in the native churches a supreme, nay, almost an exclusive influence; and we may look forward to the time when churches composed of Bible Christians, as they will emphatically be, will outgrow the denominational features in which they were cast, and then we may happily see the Bible Christians of India forming a genuine National Church in India, and so in other countries. I remember to have received from Africa an answer to the question, 'Do you find that the circumstance of several Missionary Societies labouring in the same locality has the effect of perplexing the mind of the natives?' 'No; the missionaries of all Societies are spoken of by the natives as bookmen.' The term 'bookmen' is only a homely version of the term Bible Christians; and may that designation supersede in the native churches all other denominations! Such, I trust, will always be the blessed effect produced by the operations of this Society.

I must, before I conclude, touch on one other point, which appears to me well worthy of consideration. I conceive that the Bible Society is bringing home to the Church in this country certain reflex truths which are of inestimable value. I will not dilate now upon that which both our noble President and the Bishop of London have touched upon, but confine myself to the missionary view of the case. The distribution of the Word throughout the whole world brings back a striking testimony that it is the voice of the one Father of all mankind, the voice

of the one God before whom all men must bow with adoration. I have asked missionaries from north, south, east, and west, 'How does this book, when you put it into the hands of the natives in their own language, find acceptance with them? The answer has invariably been in effect, 'It is the very book they want: the moment we put it in their hands we find that they want nothing more simple and nothing more profound.'

And we have not only this general testimony to the Bible being the Word of God, we have also special confirmations of the truths of the Bible assailed amongst ourselves at the present day. Men in their cloisters, men in their studies, breathing a Christian atmosphere, with minds full of Christian ideas, of which they cannot divest themselves, may presume to say that the facts stated in the first chapter of Genesis are myths, are fables, are the accounts of men who were imperfectly informed. But now, look throughout India. See what the one truth that God made Adam and Eve and put them in Paradise, is doing. Those who are acquainted with India will, I am sure, bear witness to the statement, that that truth is producing in India the most wonderful revolution that India has ever yet seen—that it is dissolving those fetters of misery and degradation which for three thousand years have chained down the national mind. That first page of Genesis is dissolving caste, and in dissolving caste it is dissolving the curse of India. Take another instance. What is it that has degraded the female sex in India more than anything else? Is it not the abominable sin of polygamy? And how shall we eradicate polygamy from the Eastern mind? Even missionaries stationed in India, Africa, and other parts of the world, have sometimes been led to doubt whether polygamy may not, under certain restrictions, be permitted in the Christian Church. We take our stand on the broad fact—Jesus Christ forbade it. But what is the argument which abroad is found most effectual? It is just this: God made Adam and Eve, and placed them in Paradise. That fact decides the question in the native mind. There are

numbers of polygamists among the natives who do not dare to present themselves for Christian baptism while that fact stands in the Bible. I would put it to any man who is able to form a judgment—I would ask the sceptic whether it be possible to conceive that a myth or a fable could produce such glorious moral effects among mankind—whether such facts do not prove that the book is Divine—Divine not merely in its general texture and composition, but Divine from the very first page of Genesis to the last page of Revelation?

I must allude to one other subtle error which we meet with abroad, and among our educated classes at home—I allude to Pantheism. It is a horrid thought that even a Christian man can be found to sit down and discuss Pantheism, as though, after all, there might be some truth in it. Let that man go out to India; let him see Pantheism in all its vile and oppressive cruelty in the creed of the Brahmins. Then let him see the Brahmin open God's blessed Book, and mark the impression produced—that there is a God, and that that God is a God of truth and a God of love—and all his Pantheism will dissolve.

In conclusion, let me remind you that this Society has a sphere of operations far beyond all Missionary Societies. It was well remarked in the Report that there are parts of the world which this Society can alone penetrate. We have a missionary station at Peshawar, but we cannot go through the Kyber Pass; we cannot send a missionary in that direction. I trust that this Society will ere long succeed in conveying a translation of the Scriptures in the Afghan language through that celebrated Pass. The invasion of the Bible will be the best kind of invasion. It is the Bible alone that can penetrate into such remote places, as it is the Bible alone that can penetrate the zenanas of India, in which half its population is incarcerated. This Society not only waters and refreshes the little cultivations of all the Missionary Societies, but 'it waters the earth and enriches it with the river of God, which is full of water,' pouring its beneficial influence upon 'the dwellings in

the wilderness,' causing it to 'rejoice and blossom as the rose.' So also the operations of this Society will far exceed in duration the operations of all Missionary Societies. The Apostle says, 'Now abideth faith, hope, and charity, these three; but the greatest of these is charity;' because charity shall abide when faith and hope have passed into reality. So I would say, when the Missionary Societies shall have done their work throughout the world, this Society shall remain with a larger sphere of operations, and, I trust, with brighter glory than ever.

## CHAPTER V.

### PRIVATE JOURNAL, 1849-56.

THE following copious extracts from a private journal, dictated by Mr. Venn during seven of his most active years, make us regret that unavoidable hindrances should have broken it off so early. The letters which succeed are the only other record of his busy life :

*Thursday, November* 29, 1849.—Breakfast with Sir R. Inglis at 9.30; only Lady Inglis and Miss Briscoe. To the C. M. House at 12. Incessant callers (by which I mean that in every case a fresh person came in before another had left the room) till 4 o'clock. Miss A. consulted me about a young lady who went out as governess to Monrovia. I arranged with Miss A. that Mr. Beale, of Sierra Leone, should convey to her the instruction of her friends in England to remove at once to Sierra Leone. Mr. Bultmann, from Sierra Leone, fresh and vigorous after six years' residence. Mr. Hough (Colonial Church Society), to consult about sending out a lay agent to Melbourne. Mr. ——, the lay agent. Mr. Dugmore, Q.C.: long conversation with him about missionaries' licenses. Consultation with Greenway upon the Association arrangements for next year. Rev. E. G. Marsh: long and earnest discussion with him upon the case of Archdeacon H. Williams. 4 to 5, writing letters, nine in number. Home to dinner.

*Saturday, December* 1.—To C. M. House. Made arrangements for the deputation to Lord Palmerston. Wrote letters.

Back to dinner at 2. Mr. Bultmann came to dinner, and Mr. Quaker.* Letters till 5. To C. M. House prayer-meeting. In returning home called on D. Wilson. Returned home about 9. Found E. Elliott. Spent the rest of the evening with him.

*Tuesday*, *4th.*—Nicholson breakfasted here, who is to spend the winter at Torquay. E. Elliott went at 9. With Nicholson to C. M. House. Letters and business till 12. Went to Bowdler; had long conference with him. Home at 3.30. Hasty dinner. In phaeton at 4.30; Foreign Office as the clock struck 5. Found Lord Waldegrave, Sir R. H. Inglis, Sir E. Buxton, Sir T. Acland, Messrs. Hutton (African merchant), Townsend, Gollmer, Major Straith.† Waiting three-quarters of an hour. Sir R. H. Inglis obliged to leave. Then introduced to Lord Palmerston. Lord Waldegrave briefly stated the matter, and then referred to me. I pointed out on the map the situation of Abeokuta, and the importance of securing the present opening for legitimate commerce by a British Resident at Abeokuta, an armed boat on the lagoon, or a fort at Badagry. Lord Palmerston asked many questions, and different members of the deputation took their part in the conversation, which lasted an hour. Lord P. seemed inclined to send an envoy to Abeokuta, and wait for his report before further steps are taken. Hastened to the London Bridge Railway with Major Straith; by the Croydon rail 7.15. Reached Addington‡ 8.45.

*Friday*, *7th.*—At C. M. House before 10. Usual prayer-meeting and Scripture. Had intended to call on the Bishop of London, but a flood of callers detained me, without intermission, till 3 o'clock. Among the rest, Captain Layard (Lay Secretary of London Society for Promoting Christianity among

* An African, who was then being trained for the ministry, and is now Head Master of the Sierra Leone Grammar School.

† Major Hector Straith, for some years Professor of Fortification at Addiscombe, at that time Lay Secretary Church Missionary Society.

‡ Mr. Venn was on terms of affectionate intimacy with Archbishop Sumner.

the Jews), to gain information about the payment of returned missionaries; Rev. A. Tidman (Secretary London Missionary Society); Rev. Mr. L., to inquire about curacy; Mr. Johnson, ditto; Messrs. Townsend and Gollmer. At 3, Gorham Cause Committee. At 4.30, darted out to catch an omnibus at Westminster Road, which took me to Kennington Gate, where another omnibus was full; but I stood on the step to save time. To J. Thorntons'. Visited M. T.* Stayed dinner. Returned home at 11.

*Saturday, 8th.*—After breakfast, to Sir R. Inglis. Sat an hour; talked over family afflictions. Called upon Baring. Home to dinner at 2. Quaker here. Took a walk with the boys. Returned home. Found two German missionaries. Called upon Mr. C., who seems to me in an anxious state of health. Home to tea.

*Monday, 10th.*—Mr. Simpson and a German mechanic going to Badagry came to breakfast. Spent an hour in preparing for the Committee. Went with Mr. Huber; sent him on to Watts's printing-house. General Committee at 11; very large meeting. Speeches to and from Bishops of Madras and Bombay, both present to take leave before returning to India. The Bishop of Madras pronounced the benediction. Afterwards I introduced and welcomed Gutzlaff, and he made a short and energetic speech. We then proceeded with the business of the Committee. A proposal was brought forward for adapting the houses in Canonbury Park Villas for the Missionaries' Children's Home; but the lawyers raised objections respecting the terms of the lease. Wrote letters for two hours after the Committee broke up. Returned home to dinner at 7 with Mr. Johnson, going out to Sierra Leone. Spent the evening, from 10 to 12, writing letters.

*Wednesday, 12th.*—To Sir E. Buxton. Arranged with him for the proposed deputation to Lord Grey at 3. To C. M. House. Received a note from Lord G. putting off deputation

* An invalid friend whom he visited ministerially for many years.

till Saturday. Sent off messengers to Sir E. Buxton and Sir R. H. Inglis. Called upon Mr. Hutton. Consulted with him on the subject of the deputation. He gave a high opinion of Sir W. Winniett, the Governor of Cape Coast, as a zealous opponent of the slave-trade and friend of Africa. Returned to the C. M. House. Hastened to the Colonial Office, to explain matters to the members of the deputation, in case they should not have received my notes. Went to the Privy Council; heard Dr. Addams commence his speech on behalf of the Bishop of Exeter. Dined at an hotel. Went to a meeting of the secretaries at the London Missionary House at 5.30. Present: Messrs. Tidman, etc.; Revs. W. Beecham (Wesleyan Missionary Society), P. Latrobe (Moravian Missionary Society), and W. Ayerst (London Society for Promoting Christianity among the Jews), and Mr. Greenway. Conversation during tea upon African orthography and the ignorance and indifference of the public on missionary subjects. Prayer by Dr. Tidman. Subject for discussion, 'Propagation of the Gospel in China' (chiefly about Gutzlaff—his accounts not to be trusted). Returned home, tired out, at 9.30.

*Saturday*, 15*th*.—In study till 12. Went to Milner Square, to inspect the houses for the Missionaries' Children's Home; Straith, Smalley,* and others. Very small compared with the former, yet thought it possible that they might serve for a year or so. Afterwards inspected the gardens of the Institution, with the view of building the Home on that ground. Called upon Mr. Childe;† talked over the case of two of the students. Returned to dinner. At the Colonial Office, at 3 o'clock. Deputation to Lord Grey, consisting of Sir R. H. Inglis, Sir E. Buxton, Mr. Hutton, Mr. Gollmer, and myself. Sir Robert opened the business. I was astonished at the clearness and forcibleness with which he stated the case, going at once to the point of establishing armed forts on the lagoon. Lord Grey

* Rev. Cornwall Smalley, for many years a member of Committee.
† Rev. C. F. Childe, Principal of C. M. College (the 'Institution').

entered intelligently and warmly into the business; spoke of the effectiveness of establishing British forts, and his hope that if the forts we proposed could be established, the slave-trade would be suppressed north of the Line.

*Tuesday*, 18*th.*—Committee at C. M. House. Chief subject the New Zealand prayer-book. At 2 o'clock the General Committee met, when it was agreed to take the houses in Milner Square as a temporary measure; the question of building deferred. At 4, Fenn, Tucker, Smalley, and myself came to Highbury to meet the Bishop of Madras. Had an hour's conversation with Tucker, before the rest arrived, upon his proposal of resigning the secretaryship. I trust he agreed to retain it until his church is built, though I fear he will not be induced to continue both. At 6 the Bishop of Madras, Mrs. Dealtry, and their son and Miss Tucker arrived. At dinner much conversation to the point between Mr. Fenn and the Bishop in reference to Travancore, and the Bishop visiting it, etc.; also upon the position of native ministers—the licenses of missionaries, etc. The Bishop expressed himself in the most satisfactory manner. Tucker's heart overflowed with praise and joy. Auriol came late in the evening, having, at my request, stayed to the close of the Privy Council. He brought a good report of Turner's reply, which he thought very effective. Before our party separated we had the parting hymn, 'While in this world we still remain;' read the 121st Psalm, prayed, the Bishop pronouncing the benediction. On parting there was much affection on all sides; the Bishop addressing a few solemn sentences to each one. Mrs. Dealtry was to go to Southampton next morning, and the Bishop to follow next day, so that it was in every sense a parting, and, I trust, a Christian parting.

*Wednesday*, 19*th.*—Mr. Van Cooten to breakfast; fully explained to him his position and duties upon reaching Africa, viz. that he should explore the openings on every side of Badagry and Abeokuta, making use of his medical knowledge as a passport, and making known the nature of the Gospel and

the presence of missionaries at the stations. To the C. M. House. Captain Trotter called; talked over with him different naval officers suitable for the purpose of the diplomatic mission to Abeokuta. Wrote long despatches to N. India on the appropriation of the Jubilee Fund, also to the Bishop of Victoria.

At our Committee ——— was very minute and pertinacious upon questions connected with the exercise of authority within the Mission; but as he is the most able and peaceable member of that Committee, I was well aware that his only object was to take away all occasion of collision, and therefore dealt tenderly and patiently with him when others were disposed to cut him short. How liable we are to mistake each other!

*Thursday*, 20*th*. — After breakfast called on Chevalier Bunsen, his first exclamation was, 'Well, my dear friend, I am sure we have sympathised together in these critical events!' I began to think of the political events in Prussia to which he might be alluding, but to my astonishment he went on to say, 'I had secured a place at the Privy Council, but my physician would not let me leave the house. I have read every syllable of the reports in the papers. I have also read Gorham's book through and Bayford's arguments. To me it appears while I read his examination as if the grand inquisitor of the Dark Ages had reappeared to torment and oppress the mind and extract reluctant compliances with his own imperious *dicta*. I will tell you how I view the matter in dispute. It appears to me that the point which Gorham is contending for is one intimately connected with his spiritual life. The other party are contending for a mere dogma.' . . . We talked over the prospects of Africa, and then the case of Gutzlaff. He had seen him several times, and took exactly the same view of his character that I did.

*Monday*, 24*th*.—To the C. M. House after breakfast from 10 to 3.30. Townsend called; he exhibited a fine determined spirit for penetrating into the interior of Africa; said he should

prefer going alone rather than with another missionary, because 'in many cases your life may depend upon the course you take in doubtful cases.' Mrs. T. was quite ready to go with him. I felt I could lay no restrictions upon him, but assured him that if he felt he was called of God to penetrate into the interior of Africa he must go, and the Lord be with him. I have seldom parted with a missionary with the same feelings—it was as if I had parted from Paul after he had said, 'I am ready not only to be bound but to die also at Jerusalem.' Returned home to dinner. Gutzlaff and Heisch. Gutzlaff said: 'I was with Sir Hugh Gough throughout that [the China] campaign. He was a noble fellow, and a devout soldier. Before any severe action he retired to his tent, as we all knew, to engage in prayer. Before the attack upon Canton he took me into the front of the line to persuade the Chinese General to submit. They opened fire upon us, and I heard the balls whizz, and drew back; upon which he said, with great coolness, "What are you afraid of, man? The balls won't hurt you if you don't think of them. Press forward and try to persuade them to come to terms."'

*Thursday, 27th.*—. . . Dined at Sir E. Buxton's party: the Dowager Lady Buxton; Miss Buxton; two of the Ladies Boyle; Captains Boyle and Trotter; Charles Buxton; S. Gurney, jun.; Gollmer; Latrobe. With the Dowager Lady B. I had much interesting conversation, chiefly respecting her husband, and the spirit of faith and piety in which he had laboured and never doubted, even when the most distressing news from the Niger arrived, but that the Lord's time for favouring Africa had arrived. Lady B. asked me if I did not find missionary zeal was on the decline; adding that it appeared to her that the present generation entered upon the work as a duty in which they had been educated, rather than with the fervour and whole-heartedness with which their fathers embraced it. Captain Boyle had just returned from the coast of West Africa. He had been stationed off Lagos, and strongly cor-

roborated all that we had asserted respecting the importance of that station; he thought that there was abundant evidence to establish a *casus belli*—the slavers from Lagos having fired upon the man-of-war boats; the recapture of liberated slaves, as well as the existence of the barracoons, etc. He had himself proposed to Commodore Hotham to land a party at Badagry, haul the boats over the sand and descend the lagoon. . . .

*Monday*, 31*st.*—All the morning in my study. Received a note from the Archbishop of Canterbury, approving of the resolutions which I had drawn up for the circulation of a selection from the Prayer-book in our native churches instead of the whole book, with its apocryphal lessons, rubrics, etc. At the close of the note he mentioned that he should be at Lambeth to-day between 3 or 4. I went at that time, and had a pleasant chat of half an hour.

*Tuesday*, *January* 1, 1850.—Took leave of Gollmer on his way to Plymouth. Captain Trotter met us, cheered by the encouragement given to Gollmer, by Admiral Beaufort, by the Admiralty, and by many others. Wrote official letters to Abeokuta. Home to dinner at 2. Went with my boys to buy philosophical apparatus for their electrical experiments; out two hours; the first I have been able to devote to their amusement since their holidays began. Journal and tea till 7.30.

*Friday*, 11*th.*—To C. M. House. Secretaries' prayer-meeting at 10. Incessant engagements till 4. Rev. Christopher C. Fenn called to express his willingness to go as a missionary to any part of the world. His offer appeared to me remarkably providential, as we determined on Tuesday to accept Mr. Chapman's resignation of Cottayam College. Here was one ready for us whose name will be hailed with joy throughout Travancore. I could not but thank God for this great encouragement amidst many minor causes of apprehension which have lately beset us.

*Monday*, 14*th.*—C. M. Committee. Read a letter from Mr.

Gladstone, determining to withdraw from the Society, because in our penny map the Greek churches were shaded as darkly as the Romish. The Committee adopted a long reply which I had drafted, remonstrating against the narrow-mindedness which could discard the great work abroad through offence at a popular representation of the Eastern Churches in an ephemeral publication of the Society.

*Tuesday*, 15*th.*—After breakfast, boys' lessons for two hours. Walked with them, and inquired about furniture for Childrens' Home till dinner. 2.30 to C. M. House. Straith confined at home by illness. Opening and answering letters and reading despatches from Abeokuta till 6. To Brompton. Went first to Dicey's, then to Caroline; the first evening I have been able to reach her house, though it is six weeks since she entered it. Returned home at 10.30. Writing till 1.

*Wednesday*, 16*th.*—Left home at 10.30. Called at the Bible Society for information respecting modern versions of the Russ, Greek, and Armenian languages; found that the Scriptures were withheld from the people in the Greek and Eastern Churches beyond my statement to Mr. Gladstone. The New Testament in modern Russ was printed by the Russian Bible Society with the aid of the B. and F. Bible Society, and widely circulated; but since the suppression of the Russian Bible Society by the present Emperor, the ecclesiastical authorities, with whom the sole power of printing the Scriptures rests, have refused all applications for permission to print a new edition of the New Testament, and have not suffered any copies of two editions printed by the Bible Society at Leipsic to pass the frontier. The Old Testament in Russ has never been printed; the ancient Sclavonian version, which is unintelligible except to the learned, is the only one read in public worship.

*Friday*, 18*th.*—To C. M. House at 10. Secretaries' prayer-meeting. Letter to Madras. Dr. —— for half an hour; a tale of domestic sorrows. It is a sad fact that a stripling just

ordained, and utterly ignorant of the work of the ministry, should be preferred, both to the curacies and livings of our Church, before those who are worn out in its hardest services. Called on the Bishop of London ; explained to him the case of Archdeacon H. Williams ; gave him S. Crowther's letter upon the suitableness of our Liturgy for the use of his countrymen, with which he was much delighted.* Called and sat an hour with M. T. ; spoke of the believer's privilege of regarding his sufferings not in their original penal nature, but as forming a part of that weight which was transferred to the Saviour, all the bitterness of which He bore for us, leaving us only a few drops of present pain, and mingling with them many consolations. Had He borne away from us every particle of suffering, how could we be conformed to His example, how 'take up our cross and follow' Him? Returned to C. M. House. Dined at the 'Portugal.' From 3.45 to 7.45 dictating minutes of the last Committee. Returned home at 8.30.

*Monday, 28th.*—From 9 till 1 engaged without intermission in the investigation of the Yoruba language and the translation of the Prayer-book.

* The following is the passage mentioned above :

I am glad to have been able to send the Epistle to the Romans, and the portion of the Liturgy proposed for the present use of our Mission.

I was obliged to tax myself notwithstanding many urgent duties, that I might accomplish this desirable end. I wish we had them already for our use, but the delay has its advantage ; some translated portions have been upwards of five years in use, and have had a fair trial among the people. The devout language and comprehensive prayers of our excellent Liturgy are becoming those of the people who hitherto knew no other prayers than like those recorded in the 18th chapter of the first Book of Kings: 'O Baal, hear us,' give us a long life, give us children, give us money, and kill all our enemies !

The most bigoted idolaters who attended our Church Service were struck with the charitableness of Christianity, and remarked, on the use of the Litany, 'They pray, not only for themselves, and for all in general, but specifically, and for their enemies also.'

My attachment to the use of the Liturgy has not in the least abated ; but, on the contrary, since I have been sifting various portions in translating them into my native tongue, I have found its beauty sparkle brighter and brighter. Scriptural in its language, and very well adapted for public service, I can find no substitute for my countrymen.'

*Wednesday*, 30*th*.—Called at —— on my way to office. Detained a whole hour in trifling matters; but if any great work is to be accomplished, the least in my line, the prime mover must be content to throw away many hours. Wrote a long letter to Lady —— to explain the difference between the S. P. G. and C. M. S.! Straith came in to tell me there was a Romish priest below desirous of seeing one of the clerical secretaries. I begged him to walk up, and the Hon. Mr. Spencer made his appearance in a monk's habit and various insignia about his dress. He told me that he came to endeavour to persuade us to unite in prayer for a union of all Christians in the truth. I suggested to him that it would be better to pray for union with Christ, for that if we were all united to Him, we should be infallibly united with each other. Hastened to Sir E. Buxton's, to a meeting of Abolitionists; present, Lord Monteagle, Gurney, Gurney Hoare, Captain Denman, Captain Trotter, Captain Beecroft. Two hours' discussion upon Parliamentary tactics for the Session. Agreed that the squadron must be maintained; and that, if possible, the present protecting duty upon free sugar should be retained for a few years longer. Called afterwards upon M. T. Home at 7.

*Thursday*, 31*st*.—Went to call upon the Bishop of Bombay, to talk over the case of Mr. Candy and the Bombay Mission generally. The Bishop is a thoroughly devoted, simple-minded Christian. Went to C. M. House. Called on Sir Digby Mackworth at the National Club, to talk with him about the Society's interests in Monmouthshire and Glamorganshire. Dined with Patteson at Chelsea. Met Burgess, Newell, and others. Attended the C. M. S. annual meeting in the schoolroom adjoining Trinity Church.

*Friday*, *February* 1.—Writing till 12. Attended Committee of Visitors at Institution. Returned to early dinner. Went to C. M. House, despatching letters. Home at 7. Two German missionaries to tea with Schlienz—Messrs. Zimmerman and Löchler—who are going to the Basle Mission in Danish Accra;

very intelligent, pleasing young men. Long discussion after tea upon the orthography of West African languages.

*Sunday, 3rd.*—Preached at St. John's, Bedford Row. Called upon M. T., intending to proceed to Clapham for evening service. Found her in great suffering. Stayed with her nearly two hours. Detained on my way another hour with another sad case of affliction. Did not reach Clapham till near 6. My first call was to another afflicted friend; a third sad tale of woe. Went on to make a fourth call, and to listen to a fourth recital of unhappiness.

*Wednesday, 6th.*—To C. M. House. Met the funeral of J. H. Brasier at the London Bridge Station; his brother, H. Brasier, Whish, and myself the only mourners. I performed the service, and had a perfect recollection of my father's performing the service over his father in the year 1808. As we passed through Camberwell, Brasier's early recollections were vividly recalled of the various persons who had inhabited the different houses. My thoughts ran upon the generation before that, when my grandfather used to visit Camberwell, and of the many holy conversations and fervent prayers which the house in the terrace had been witness to. Especially as I stood over the grave, and looked upon the back of those houses, which recalled many an early recollection, I remembered paying a visit to Mrs. Brasier immediately after her husband's death, and then I first saw a well-known countenance shrouded in widow's weeds; the calmness and solemnity of her appearance are still vividly impressed upon my mind.

*Friday, 15th.*—To C. M. House; Secretaries' prayer-meeting at 10. From 10.30 to 4.30, a succession of callers without one moment's intermission, some one always in the room with me. An hour and a half, letters and Committee minutes. Dined at an hotel; home. Peyton for an hour in the evening. The callers were: Tucker, on many important general questions. Thomas, of Tinnevelly, on his plans for returning to India, and the means of establishing a native ministry. Blackburn, for-

merly our missionary in Tinnevelly, who returned home and took a living, and now wishes to return to India: I hope he may be able to go. Peyton, on West African matters. Dr. Laing, a German, ordained in America by the Bishop of Louisiana. Brandram, to inquire about the meeting on board the *Sir G. Pollock*, which appears to have got into the newspapers. Mr. Fremantle* gave me an affecting account of the death of Spencer Thornton.

*Saturday, 16th.*—Went to pay a long-promised visit, and to preach for the C. M. Society at Sutton, in the Isle of Ely, where my old friends the T. Fardells are now settled. . . . A drive of six miles brought me to the parsonage. I took a walk with Fardell before dinner, first to the bridge over the three great drains of the country, then along the banks of the 100-feet drain to Mepal. The waters were much out over the fens, and a noble expanse they presented. Fardell pointed to the direction in which part of his glebe-lands lay. I commiserated their condition—sunk so late in the year under an expanse of water. He replied: 'That flood is depositing gold. It brings down all the rich loam from Huntingdonshire and Bedfordshire, and gently spreads it over my land, and my summer crops will exhibit the rich benefit.' 'So,' thought I, 'does the inexperienced eye survey the believer when overwhelmed with the flood of affliction; but the better-instructed heart can rejoice in the thought that all is a gracious preparation for the future harvest, when the seed sown upon the soil of sanctified affliction shall spring up and bring forth its fruit—some thirty-fold, some sixty-fold, some one hundred-fold.' At Mepal we inspected the church, lately restored. It is said to be one of the earliest in the country. The restoration has been effected in very good taste, and I could rejoice that the mischievous fashion of church restoration had at least conferred a benefit upon a remote village, which would otherwise have been unable to raise the requisite funds. At 2 o'clock on

* Now Dean of Ripon.

Sunday morning we were all roused from our beds by the cry of 'Fire!' The stacks of a neighbouring farmer had been wilfully set on fire. Fardell and his son went out to assist, but in a couple of hours the fire was got under, and all retired to rest.

*Sunday*, 17*th*.—Half an hour before church I visited and addressed an interesting Sunday-school of 130 children, all collected and managed by Mrs. F. and her children; they had enlisted a nice party of male and female teachers. I asked the children a few questions about missions, and gave a catechetical explanation of the subject. My heart was gladdened by perceiving in this school the evidence of spiritual life in the parochial ministrations of the village—as evident as a vigorous shoot in spring from the roots of an old stump. I had watched with interest the parish of Sutton for many years, as it was in the patronage of my Uncle King's prebend, and, had it fallen vacant during his incumbency, I should have been presented to it. The congregations both in the morning and afternoon were equally encouraging. I had come down with my written sermons, but was so wrought upon as to lay them aside, and to give extempore addresses of nearly an hour on each occasion, alluding to the days when the Gospel, as preached by Beveridge and Robinson of Witcham, had been proved to be 'the power of God unto salvation unto every one that believeth,' and exhorting them to receive for their own salvation the same sovereign remedy, and to send it to the ends of the earth. My visit to Sutton has been most delightful and refreshing.

*Friday*, 22*nd*.—Secretaries' prayer-meeting at 10. Callers without intermission till 3. Gorham, Bowdler, Jenkinson, Cohen. Letters till 5. To Foreign Office with a letter of introduction from Captain Trotter to Mr. Staveley. Learned with great satisfaction that Lord Palmerston had directed Mr. Beecroft to visit Abeokuta, and had put into his hands our printed memorandum on the subject. Mr. Staveley wished us to see Mr. Beecroft, and to furnish him with letters to our missionaries.

He was interested in my account of the Yoruba language, and I trust our deputation has had effect. I conversed with him respecting other parts of the West African coast. He regretted the absence of all authentic information respecting Liberia. Afterwards called on M. T., and then to Brompton; found C. out; took tea with the Diceys; home late.

*Saturday, March 2nd.*—Called on M. ——. I expected to have trouble in bringing him round; but, on the other hand, he instantly adopted my ideas, promised to look into the subject, and give me every assistance in his power. This is another instance whenever you expect opposition, to go to meet it, if possible, and if you have honest men to deal with, to go *openly* to work.

*Friday, 8th.*—After breakfast to C. M. House. At 1.30 Pettitt, John, and I went to Council Chamber; the doors were not opened; a great crowd in the streets. While waiting, Sir R. Price drove up, and I took advantage of his *entrée;* a friend of his took us up into the library. . . . When the doors were opened we made a rush, and reached the left-hand corner. . . . At length the space beyond us being filled, the press partially subsided. The judgment then commenced; it was long before I could realise the solemnity of the scene after the pressure and confusion that we had endured. Lord Langdale read the judgment with great clearness and emphasis, and in that part which quoted the Burial Service, the recollection that those words had on the previous day been pronounced over his brother, gave a sacred interest to the reading. Round the Council table sat Lords Brougham, Campbell, and others; in the next circle of chairs were Lord Carlisle and many others; the avenues on each side of the room were crowded; in front of the Council table were lawyers and a few select persons, and then the dense mass of the public wedged in to every inch of space allotted to strangers. The various emotions depicted upon the countenances reminded me of Raffaelle's cartoon of

'Paul Preaching at Athens.' My own mind was in a kind of trance at hearing such sound and Protestant sentiments propounded by the highest judicial authority of the kingdom. The Judgment was a more decided and complete vindication of the liberty of our Church than I had dared to hope for. . . . At the conclusion the shouts, evidently involuntary, ejaculations of 'Bravo!' from many a beaming countenance, the start which it occasioned to the Lords of the Council, and the eager 'Hush' of the officers, gave a somewhat ludicrous turn. The Court was then cleared. In the porch at the bottom of the stairs many of us assembled to congratulate each other upon the result. Pettitt returned to Highbury. Home to dinner at 6.30. At 7 Pettitt's lecture in the chapel-of-ease schoolroom. Home at 9.30.

*Monday*, 11*th*.—After breakfast, talk with Mr. Schlienz. To C. M. House, General Committee Meeting. . . . To the Eclectic;* subject, 'The Hiding of God's Countenance,' proposed and seconded by Noel,† who affirmed that *sin* was the only cause, and that as far as we lived without sin all was unvaried sunshine. I could only say, 'Thank God, if it is so with you!' Then came Hambleton,‡ with his solid experience and weight of good sense, pointing out seven distinct causes for the hiding of God's countenance, of which sin was undoubtedly the first, the last being to make us long the more ardently for the day when 'we shall know even as we are known,' and hidings of that blessed Countenance shall have passed away for ever. I came away before my turn arrived, or I should have said there were three stages in our spiritual progress: first, reconciliation with God through Christ; secondly,

* An old-established clerical society, held in the vestry of St. John's, Bedford Row.

† The late Hon. and Rev. B. W. Noel.

‡ The late Rev. John Hambleton, for many years incumbent of the chapel-of-ease, Islington.

the sense of reconciliation, which is peace; thirdly, the joy of salvation through the light of His Countenance lifted up upon us. The first is the privilege of all God's people at all times; the second the ordinary privilege of His faithful servants; the third the occasional privilege of His favoured ones. Journal till 10. Writing till 1.30.

*Tuesday, 12th.*—Went off early; in to breakfast at Sir T. D. Acland's; a West African party—Lord Harrowby, Sir R. H. Inglis, Sir Edward Buxton, Captains Denman, Pelham, Trotter, Mr. Evans. The consultation was to be upon the Parliamentary tactics in reference to Mr. Hutt's motion next Tuesday for the removal of the squadron. A request was sent to Lord Palmerston at about 10 o'clock to see some of the party on the subject. The answer was that his lordship was not up, upon which the messenger was sent back to ask for a note. The answer returned was that he would be ready to see us at 11.30, at which hour we all went in a body to his private residence, Carlton House Terrace, except Lord Harrowby. Lord P. received us in his dining-room as cheerfully as if the Greek affair existed only in Herodotus. We sat round a table. Sir T. Acland opened the business admirably, putting a few strong points tersely. Lord Palmerston's answers were frank and very satisfactory: the maintenance of the squadron was a Government question; it was to be stated in the House that the measure had been successful to a great extent, but that our experience had taught us that it might be rendered more effectual by new arrangements, without an increase of expenditure; that Lord P. was to write a despatch explaining the law respecting property employed in slave traffic—that it might be seized and destroyed, as well as the barracoons. Lord P. engaged to consider of a modification of the head-money upon captured slaves, so as to make it equally profitable to the squadron to prevent the embarkation of slaves as to capture a full slave-ship; also to devise some means of personal punishment of the captain and mates of captured slavers, 'by which,' said Sir Robert,

when he ultimately read the memorandum, 'I mean hanging.' Lord Palmerston agreed with us that we should see the First Lord of the Admiralty on the same subject before Tuesday. . . .

*Thursday, April* 4.—Began letter-writing at 7.30. Half an hour allowed for breakfast; half an hour occupied in going to C. M. House. Left off writing at 5.30. Home to dinner. Sat down to Report at 8.

*Friday, October* 11.—Left home at 8.30 to breakfast with Chevalier Bunsen;* large family party and Lady Raffles. After breakfast went with Bunsen into his study for two hours. . . . Discussed the question of East African discovery, and some attacks which had been made upon Dr. Krapf's discoveries in Berlin; also African philology, both Eastern and Western. He was much interested by the information I gave him respecting the syllabic systems of orthography among the Cherokees and Cree Indians. He then gave me an account of the progress he had made in the study of Chinese; he showed me a thick quarto book with a large quantity of Chinese writing. This led to my informing him of a key for finding Chinese words in the dictionary, which Mr. Edwin Norris† had invented and explained to me. Bunsen then told me there was one other matter for which he had been anxious to see me—that next Monday was the King's birthday; that he had long been in the habit of writing him a private letter, to reach him upon each anniversary, and should therefore send one by this evening's post; and he wished to have the last information from Jerusalem and from East Africa, to cheer the King's heart, and turn his thoughts for a brief interval from the cares of State. I left him the last letter of Bishop Gobat and a paper of Dr. Krapf's, which he said he would enclose to the King. Upon leaving Bunsen, I went to the Bishop of London and obtained an early

* The late Prussian Ambassador took a warm interest in the philological labours of the Church Missionary Society, and showed unremitting kindness to its German agents.

† Of the Foreign Office, and Secretary of the Royal Asiatic Society.

interview with him. I explained our wish to procure ordination for the students recently arrived from Basle. He entered very kindly into the matter, and said he should always be ready to do anything which the Society might wish, if it was in his power. . . . After I had left the Bishop, the servant called me back. The Bishop said there was a subject on which he felt anxious to say a word to me. He had heard on the Continent much about the Exhibition of 1851; multitudes of strangers would come over, and something ought to be done to show that we were Christians, and had religion at heart. He had ascertained from authority that no exhibition whatever was to be allowed on Sunday; but he thought that the Church of England ought to provide special services, not only by opening our own cathedrals, and perhaps other churches, with a special view to the occasion, but also by providing rooms, or temporary churches, for the French and German Protestants for their own services. He thought a committee should be formed for these arrangements, and that the Archbishop of Canterbury and Bishops of London and Winchester should take the lead. On my way to the C. M. House called on John Cunningham,* at King's College, to consult about Crowther's attendance at the lectures. At C. M. House, incessant callers. At 3.30 got a snatch of dinner, and reached Sir T. D. Acland's at 4, Jermyn Street. Meeting consisted of Lord Harrowby, Mr. Barclay, C. Buxton, and others. Much discussion respecting the wording of a manifesto in support of the African squadron. We did not separate till past 7.

*Saturday*, 12*th*.—Took S. Crowther to King's College, and made arrangements for his attendance at the lectures on chemistry and anatomy.

*Saturday*, 26*th*.—To C. M. House, arrived at 10. Chevalier Bunsen called. I showed him various Amharic works printed by one of our missionaries, of which he was anxious to possess copies. He exclaimed on looking them

* J. W. Cunningham, Esq., Secretary to King's College.

over, 'Wonderful! I was only saying to my family two days ago, that in the Church of Christ the greatest works are least thought of or put forward by their authors, whereas in the world the most hollow and worthless works are obtruded and boasted of. These works of your missionary would have gained him the highest literary reputation throughout Europe if he had been anything else but a Christian missionary.' We then talked about the explanatory article from the Convention, on the Jerusalem Bishopric. He said that he had written to the Bishop by the last mail as I had suggested, and sent the King a full account of the matter. He added that it was a great comfort to him, in the midst of all his diplomatic anxieties, to have thus accomplished the liberation of that good man's conscience. We then talked about Church Missionary plans in reference to Jerusalem, Sandreczki, Bowen, etc. He suggested some one should be sent to Jerusalem to be ordained by the Bishop. I asked him what were his views upon the recent appointments of the Romish Bishops, he said he was imperfectly acquainted with the law and constitutional principles involved in the question. Lord John Russell had asked Bunsen some little time ago to dinner, and placed Shiel next him, and as soon as the ladies were gone, introduced the subject of the Roman Catholic Colleges and education, with an evident intention that Shiel and Bunsen should discuss the subject. Shiel on that occasion stated that nothing could be worse than the education of the priesthood as a separate class; that what was wanting was a general university, to which the Roman Catholic laity would flock, and the priests be at length compelled to join. Bunsen then explained his views of the state of Italy and other Popish countries of Europe; said that Popery was now everywhere identified with despotism, for it was clearly seen by the people that just in proportion as they had liberty they escaped from the trammels of the priesthood; that the power of the priesthood was exerted to deprive them of constitutional liberty. The state of France was peculiar, the statesmen fel t

there was no power in the kingdom except that of the priesthood, and therefore clung to that arm for upholding the executive; but they were playing a losing game, for the masses throughout France now identified despotism with the Church. He had been informed by a Prussian, who had travelled through France to gain information, that nine-tenths of the people were Socialists—but Socialists of a very different kind from that commonly supposed—men of strong religious feelings who had imbibed the notion that the Gospel was opposed to Christianity, meaning by Christianity the Popish religion, that the next outbreak would bring these principles into activity, and it would be impossible to say what would be the result except that it would issue in the overthrow of Popery. He then spoke of the political state of Europe and the recent declarations by Russia and France, in which England had joined, on the subject of Schleswig-Holstein. He stated that during the last three days he had suffered more than during the thirty-two years of his official life; that this morning he had received a telegraphic despatch that the Bavarians were to enter Electoral Hesse on the 25th, yesterday; that if so, the Prussians would resist, and the first gun that was fired on that field would light a train and explode the whole of Europe; that nothing was further from the fact than that the earthquake of 1848 had spent itself—we had only had the first throes, and the catastrophe was yet to come. . . . In the course of the conversation I seemed clearly to understand the reason of his visit to me: he had wished to get a respite from diplomatic cares by talking over missionary and literary matters, and it was most affecting to contrast the calmness and playfulness with which he had at first talked upon them, with the deep and excited feeling he now exhibited. . . . In reference to the Romish Bishoprics in England, he stated that an Italian friend had told him that Wiseman's chief argument for the measure was the Tractarian movement which he and the Pope and all intelligent Romanists on the Continent knew to be identical with Popery; and

misinterpreting the extent to which it had proceeded, they did not hesitate to speak of the Church of England as identified with Rome; that the sanguine Romanists regarded the recent measure as preparing the way for a speedy transfer of the allegiance of English Churchmen from their own Bishops to those of the Romish Church; and that the most enlightened and intelligent of the Protestants of Germany who had visited England had also come to the conclusion that the difference between Tractarianism and Romanism was so slight that a thousand events might identify them. Our interview lasted an hour and three-quarters. Captain Trotter called, bringing a letter he had received from Townsend, of Abeokuta, giving an encouraging account of the state of things there. He gave me delightful intelligence of the zeal and activity now displayed by the cruising squadron for the suppression of the slave-trade; that Captain Denman's scheme of an inshore squadron had been fully adopted, and that steamers were fast replacing the sailing vessels.

*Thursday, December 12th.*—To C. M. House; arrived 9.45; opening letters, etc., till 10.45, then went to Chevalier Bunsen, who had called last Saturday and expressed a wish that I would make an appointment with him. When I arrived he was engaged with General Radovitch. Mr. G. Bunsen came down to me and gave me a number of letters received from the German travellers in the centre of Africa who had been in imminent peril of their lives from a large party of Mahomedans, who threatened to put them to death if they would not own the false Prophet. They had all three prepared themselves for death, when by the mediation of another chief they were rescued upon the payment of a large ransom, and their safety guaranteed to the kingdom of Bornu. At length the Chevalier came down, he had wished to see me to explain to me his views of the present state of affairs in the Church, and the direction which ought to be given to the present movement. He had written a long letter to Lord Ashley, of which he wished

me to have a copy. Since he first came to England he had attentively studied the constitution of our Church and its position in the nation, and it had appeared to him that one element was wanting which was found in every other Protestant Church in existence—the Lutheran, Calvinistic, Swedish, American, etc.—viz., some share in Church matters on the part of the laity. He had at first thought that Convocation, with the addition of a portion of the laity, would be the right thing; he had been induced to give up this idea chiefly in consequence of a conversation with Dandeson Coates, who had pointed out to him the probable issue of such an arrangement, viz., that the laity would be either the nominees of the clergy, or so much overborne by the Bishops and clergy in Convocation, as to lose their distinctive influence and position. Mr. Coates had also put into his hands, in the form of a pamphlet, the scheme of a Church constitution which had been drawn up by Cranmer and presented to Edward VI., just before his death, and also a letter of Lord Bacon upon Church Government. In each of these he perceived that the element he was seeking was introduced in the form of a power in the Church members of remonstrance against an objectionable clergyman both at his institution and subsequently—not exactly a veto, but a right of stating their objections to the Bishop, and some provision for the due consideration of the objections they might urge. He understood that such an arrangement existed in the Episcopal Church of America, and had worked well, and his own mind had dwelt much upon the subject, and he had conversed upon it as occasion offered for the last eight years with many different individuals. He had talked with Sir Robert Peel and Sir J. Graham —the latter of whom he considered to be by many degrees the most able statesman now remaining of that party. They had both concurred in the justice of his views in the abstract, but stated that the people of England were far too indifferent upon all Church matters to listen for a moment to any schemes of organic improvement in the Church. Chevalier B. concluded

with expressing his earnest wish that I would take up the subject or find some one who had the leisure, the ability, and the practical acquaintance with Church matters required for working out such a scheme, and presenting it to the public in the form of a readable pamphlet. I was nearly two hours with him, then hastened to the City to meet Daniel Wilson about Islington Church Trust matters and other business. Returned to the C. M. House; writing letters; home.

*Saturday*, 14*th*.—On Wednesday Captain Denman called upon me, who is in waiting upon the Queen. He wished to consult me respecting the so-called African princess,* whom Commander Forbes brought from Dahomey. The Queen has taken a fancy to her, and agrees to pay for her education. . . . We agreed to propose to her Majesty that the child should be sent to our Female Institution in Sierra Leone for education. . . It was most satisfactory to find that both Captain Forbes and her Majesty wished the princess to be trained for missionary work. . . .

*Monday*, 16*th*.—Left home at 6.30, reached Addington before chapel; only the Archbishop and his two daughters and Thomas. After breakfast went into the study with the Archbishop, talked over the Bishop of Calcutta's affair with Bishop's College, upon the legal opinion from which it was clear that Professor Street had no vested right, that he was removable either by the Bishop or the Society. . . . The Archbishop was in excellent health and spirits, and though a storm threatened, he walked with me through the park to the brow of the hill overlooking the magnificent prospect which extends around; but the day proved bright and lovely, and we stood for some minutes admiring its beauty. I walked to Croydon, thence by rail to London; arrived at 1.30. To C. M. House; letters, etc., till 4.30.

* Baptized, Sarah Forbes Bonetta. Married to an African merchant, Captain Davies. She died in 1880. *See concluding chapter.*

*Monday, February 3rd*, 1851.—Left home at 8 to breakfast with Chevalier Bunsen, who had called at the office on Saturday wishing to speak with me. The breakfast-party consisted only of his son, the clergyman, and one of his daughters. . . . He reported to me the account which he had received from Herr Ritter of the interview between the King of Prussia and Dr. Krapf. Immediately upon Dr. Krapf's arrival at Berlin, Ritter met him, and took him to Baron Humboldt. After the first words of salutation, Humboldt asked him about the snow mountains,* and five minutes' animated conversation took place; when Humboldt expressed himself quite satisfied that it was snow, and as pleased at the establishment of the fact as a little child with a new toy. The Baron is 84. The King was apprised of Dr. Krapf's arrival, and invited him to dinner next day. The place of honour is that opposite the King and Queen, who sit together; Dr. Krapf was placed there; Ritter being on one side and Humboldt on the other. The conversation was almost entirely between Krapf and the King, upon geographical and linguistic subjects. After dinner the King took Dr. Krapf aside, and then, Ritter said, the conversation was upon more religious subjects; he was not a party to it himself, but it was evident that both the King and Dr. Krapf were delighted with each other. The King, at parting, said that he must give Dr. Krapf a souvenir, and asked him what would be useful to him. Dr. Krapf said that every want had been abundantly supplied by the Society, and the King therefore presented him with a gold medal of the highest order of merit. Chevalier Bunsen afterwards talked with me about the prospects of our Church, and related a conversation he had had with Lord John Russell. . . . We talked upon the subject we had before spoken of—the means of bringing the lay element into the active management of Church affairs; but his late conversations on the

* Dr. Krapf was the first to discover a snow mountain in Central Africa in one of his missionary tours. The fact was not at once believed, and he was much ridiculed till it was proved beyond a doubt.

subject with several of the Ministers had evidently damped his hopes on anything being done. He said emphatically that in Sir Robert Peel England had lost the only statesman capable of great measures. From Bunsen's went to C. M. House; had scarcely arrived when Bridge of Camberwell came to speak to me about the Secretaryship of the Bible Society. Before he left, Mr. Blanchard called about the Chaplaincy to Constantinople, for which I had been requested by a mutual friend to recommend a chaplain to Lord Palmerston. . . . Mr. Warburton succeeded, to talk over his private affairs; then Mr. Bagshaw for two hours. . . . I had scarcely sat down to write after he left, before Sir Robert Inglis came, who sat a quarter of an hour; his subject was the Constantinople Chaplaincy, but we talked over various other matters. . . . It was now 3.30, and I had not been one moment undisturbed. Letters till 5.30; hasty dinner at 'Portugal'; home, which I was anxious to reach before L.'s party of missionary children broke up. At Ceylon despatches; preparing for Committee till one.

*Saturday*, 15*th*.—Letters at home till 11, viz., to Vidal, encouraging him to consent to be nominated Bishop of Sierra Leone; to the Rev. Dr. Tyng, of the American Episcopal Church, in answer to his overtures for supplying their missions with Englishmen; to the Basle Missionary Society, etc., etc. To C. M. House; wrote letters, one to the *Times* on the allusions in Milner Gibson's speech, to the Fuhchau Missionaries, etc.; home. Evening, preparing for missionary sermons on Sunday.

*Sunday*, 16*th*.—Preached morning and evening for the Society at Hampstead.

*Monday*, 17*th*.—Accounts till 10. Went to Buckingham Palace by appointment, to see Colonel Phipps respecting the negro girl from Dahomey, the Queen anxious to have her sent to Sierra Leone. I could promise no missionary till November as escort, and advised her being sent to a boarding-school in the interval. The matter was to be referred again to the Queen.

*Tuesday*, 18*th*.—To C. M. House at 10.30. Committee

meeting, Mediterranean Missions. After Committee Chevalier Bunsen and his son George called to obtain information from the East African journals respecting the sources of the Nile, on which subject George Bunsen was to write an essay as a college exercise at Bonn. They had both thoroughly studied the *Intelligencer*, but were anxious to see all we had upon the subject.

*Wednesday 19th.*—To C. M. House; then to Mr. Weeks;* met him near the Roman Catholic Chapel, St. George's Fields, near which is the proposed site of his new church; an admirable situation . . . . I promised to write to the Bishop of Winchester and to the Archbishop, to induce them personally to inspect the district and sanction this arrangement.

*Saturday, 22nd.*—Mr. and Mrs. Blumhardt to breakfast. At 10 I christened Mr. Weitbrecht's baby in the chapel-of-ease. At 10.45 to Shoreditch, and by rail to Cambridge; Rev. J. H. Fitzpatrick accompanied me. . . . Upon our arrival called on Nicholson,† Dealtry, etc. Dined in hall at Queens' . . . . met a small party of gownsmen after hall, whom I and Fitzpatrick addressed. Attended chapel at 6; met Cooper of Trinity for an hour at Professor Scholefield's, upon the affairs of Melbourne; met a large party of young men at Nicholson's rooms at 8. Fitzpatrick and I again addressed them; a very interesting meeting, though no subsequent inquiries, as in some former instances. Separated at 11.

*Sunday, 23rd.*—A quiet breakfast at the hotel. I preached at Great St. Andrew's, Fitzpatrick at St. Paul's; a very large number stayed the sacrament, near 200. I had just time to reach St. Mary's at 2. University sermon preached by Grote of Trinity on the character of St. Barnabas, whom he spoke of as a man of generous, lofty disposition, candid towards others and trustful, binding together the Jewish and Gentile sections of the

* The Rev. J. W. Weeks, for twenty years missionary in Sierra Leone, at that time incumbent designate of St. Thomas's, Lambeth, afterwards Bishop of Sierra Leone.

† Rev. J. Y. Nicholson, at that time Fellow of Emmanuel College.

Church, and so preventing an early schism between Jerusalem and Antioch. In the evening I preached at St. Mary's. Afterwards met the young men in Carus's* rooms, where Fitzpatrick and I again addressed them; about 100 present.

*Monday*, 24*th.*—Left Cambridge at 9.15. Came to Highbury, wrote letters. Early dinner, went to Prot. Defence Committee at 3. To C. M. House; letters for India mail till 6.30.

*Saturday*, *March* 15*th.*—Went by express to Manchester, to Rev. R. Frost's.

*Sunday*, 16*th.*—Preached, morning at Pendleton, evening at Frost's church, St. Matthias; greatly admired the strong, healthy, vivacious appearance of the people. A row of Sunday-school teachers, who looked as if each could manage a class of fifty unruly children, particularly attracted my attention.

*Monday*, 17*th.*—Thomas Clegg, who has taken so much interest in Sierra Leone, breakfasted with us; a straightforward, business-like man, who strongly pressed upon me the encouragement of indigo, cochineal, and silkworms. Made several calls; saw two or three schools. In describing the schools in a letter to my children,† I stated that they seemed to me on the edge of rebellion. I was not a little amused that Mr. Frost's boys' and girls' school had each been in actual rebellion during the past year.

*Tuesday*, 18*th.*—Large breakfast-party; Stowell, Birch, Powell, and others; interesting general conversation. At 2.30 a luncheon, given by the lay members of the Committee, to about a hundred clergymen, whom I had to address for about

* Rev. Canon Carus, at that time Fellow and Senior Dean of Trinity College.

† In the private letter referred to, he says: 'I am much interested by the character of the Manchester people; rough, independent, but hearty; thorough men of business . . . I have been to several schools, the very children carry independence and power in their looks; no uniformity in dress or cut hair, but ringlets, necklaces, lace finery, etc. The teachers, with cagle eyes and full of life, keeping up their authority as if they thought that the whole school was on the point of rising in rebellion. It does one good sometimes to visit places where everything is thus stirring.'

an hour. Afterwards adjourned to the Free Trade Hall; about 4,000 said to be present; meeting lasted till 4.30, the interest sustained to the last by Stowell's concluding speech.

*Wednesday*, 19*th*.—Returned to London.

*Thursday*, 20*th*.—Mr. Crowther and his family breakfasted here; went with them to the Exhibition; stayed till 4; returned home. Mrs. Clarke and two daughters and two sons, Mr. Prochnow, a converted Brahmin (Rev. — Saundanya), and Mr. Herring from Würtemburg to dinner. In evening Rev. T. Miller and Mrs. Miller.

*Saturday*, 22*nd*.—To C. M. House, before 11; a call from his Highness Prince Schönberg of Waldenberg, a munificent patron of the Moravian Missions. He made many inquiries about our Missions, with which he was intelligently acquainted. Then to the Foreign Office, where Lord Palmerston had appointed a meeting with S. Crowther. Went to Lord P.'s private residence, had an interview of nearly an hour. Lord P. thoroughly investigated the circumstances of Abeokuta and the late Dahomian War; showed great interest in the subject, and listened with much kindness to all our remarks. . . . Then went with S. Crowther and his son to Kew Gardens; Sir W. Hooker not at home, spent our time in the Museum; met in the Gardens the family of Chevalier Bunsen; returned home to dinner at 6.30.

*Friday*, *November* 28*th*.—Called, on way to Salisbury Square, at a foreign clockmaker's, and chose five clocks as presents for the chiefs at Abeokuta. At the office; spent three hours, amidst many interruptions, in correcting the Sierra Leone paper. Admiral Hope and Mr. Tait called upon the subject of West Indian distress. Mr. Fenn called, and discussed for some time Ceylon affairs; also Messrs. Hinderer, Allen, and Hensman, to whom I expounded the principles upon which they were to encourage native industry and lawful commerce, without involving the Mission in the charge of trading. Mr. and Mrs. Paley and Miss Sealey came; took leave of them on

the departure of Mr. and Mrs. P. for Abeokuta. . . . Went to Clapham; dined at John Thornton's; home at 9.

*Thursday*, *December* 4*th.*—Breakfasted with L. at Sir R. H. Inglis's; present Lord Glenelg, Sir T. D. Acland, Sir C. Lemon, Dean of Norwich, and others. I sat next Mr. Bentham, a botanical writer. I obtained much useful information respecting African botany, as he had edited Hooker's 'Flora of the Niger;' talked with Sir T. D. Acland; to the S. P. C. K. to discuss the case of Pitcairn's Island.

*Friday*, 5*th.*—Writing letters for Africa, to prepare the Sierra Leone missionaries for the Bishop's arrival and a new Church constitution, to induce the Chief Justice to act on the Finance Committee, and to stir up Mr. ——, the merchant, to promote the growth of cotton. Also to Lagos and Abeokuta to heal a dissension, to establish an institution for native teachers upon a right basis, and to stir up the missionaries to branch out in answer to the earnest invitations from the neighbouring tribes. Met a committee at the new Children's Home. Afterwards to Salisbury Square; finished African letters. Home at 7.

*Tuesday*, 9*th.*—Hasty dinner at 5; returned to write letters till 7. Then to Mr. Weeks' Schools in Lambeth; 500 poor people assembled, 300 at least were men; the room decorated with evergreens, banners, garlands, etc. Lord Shaftesbury came from the House of Lords to preside at the opening of the Schools; the rain was pouring and the mud intolerable; the heat of the room most oppressive. We broke up at near 10.

*Thursday*, 11*th.*—Writing till 11. C. M. House. Writing for an hour, then to Whitechapel Gate, per omnibus; thence in cab to Ham House, Mr. S. Gurney's. Rev. and Mrs. F. Cunningham, Miss Gurney, and Captain Trotter at dinner. Mrs. and Miss Birkbeck came in the evening. As soon as we had sat down to dinner Mr. Gurney began to ask me about cotton in West Africa, and after I had given him a few facts to show the success of the experiment, and mentioned that I had sent out a press and machinery to the amount of £200, he

interposed, 'And is it paid for?' 'No,' I replied, 'only half.' 'Then,' he rejoined, 'I will give thee the remainder, Henry Venn, on one condition, that thou wilt apply to me for another £100 whenever thou wantest it.' The evening passed most agreeably in talking over Africa, and reading some recent letters. Came home with Captain Trotter as far as the station at Bow, just hit the last train, which brought me to Highbury in ten minutes.

*Friday*, 19*th*.—Bad cold; went to C. M. House at 11. Found Messrs. Brown and Phillips from the Bible Society, wanting to consult me about the Jubilee; strongly advised them to procure for their public tracts a review of the services which the Society had rendered by promoting translations from the Scriptures, which might interest literary characters, also to procure from the Bishops of Cashel and Calcutta their testimonies to the work of the Society in Ireland and India. Long interview with Keene,* of Oxford, who had just passed the Bishop of London's examination. Conference with the secretaries . . . letters, dinner at 'Portugal.' At 6 went to attend a missionary meeting at Hitchcock's, in St. Paul's Churchyard. Had little conception of what it was to be; was conducted upstairs to a parlour, where Mr. Hitchcock, Mr. Owen, with a number of other gentlemen, were assembled; soon ladies also began to arrive, all in evening dress. I was introduced by Mr. Owen to his son from Oxford, by Mr. Hitchcock to his son, who had just returned from an extensive tour through Egypt and Palestine. Robert Bickersteth† and the Rev. W. Arthur (Secretary of Wesleyan Missionary Society) also arrived. Soon the gentlemen conducted the ladies down three flights of narrow stairs, belonging to the dwelling-house in Paternoster Row; then we entered the spacious shop, which had changed its usual appearance, and seemed like an anteroom, well lighted, and with a profusion of drapery. Ascending the

* Rev. W. Keene, B.A., afterwards missionary in the Punjab.

† Now Bishop of Ripon.

circular staircase in the middle, the spacious upper showroom presented a magical appearance—garlands and evergreens, festoons and Chinese lanterns, tables laid out for tea and coffee, and 200 shopmen and shopwomen animated the scene. We were then conducted through an alcove, covered with evergreens, and lighted with numerous jets of gas, to the steps of a kind of platform, on which the head table was placed; the whole company seated themselves, and tea and coffee were served, Grace being admirably sung in parts both before and afterwards. When the cloth was withdrawn, the tables vanished like magic, chairs were placed in rows, and the whole company in a few minutes were quietly seated, as at an ordinary missionary meeting. A hymn was then sung, prayer offered, and Mr. Hitchcock gave an address, in a style marked by simplicity, intelligence, and good practical sense. He began by praising God that they had been spared to celebrate the eleventh anniversary of the Missionary Society connected with the members of his establishment. He gave all the praise to God's free and undeserved grace, which had first brought him to a sense of his sin and danger, and had then led him to Christ as his refuge, and given him the blessed assurance of the pardon of his sins. He blessed God that he had been enabled from that day to put his whole establishment on a Christian footing, that he had been supported and assisted by a large and increasing body in his establishment, and that many had gone forth from his house to set up establishments of their own in different parts of the country, with the determination of acting upon the same principles. The gradual increase of the missionary spirit to the present day, was a proof that the work was still going forward. He could appeal to the members of his establishment now assembed before him, that he desired above all things they might be truly 'born again of the Spirit,' that he had been faithful with each of them in private, and that notwithstanding manifold infirmities and deficiencies, he was yet striving himself to act up to the standard which he placed before them.

He then reviewed the mercies and the judgments of the past year; his own family mercies; the good health enjoyed by the members of his establishment; their protection from robberies, fire, and bad debts; the prosperity of their business. He spoke also of the judgments of the year, the sudden death of one of their number, and the death, by consumption, of another much-loved senior who had lately died at Taunton, and read a touching account from the minister who attended him in his last illness. . . . One of the shopmen then read a well-written essay upon the advantages of Missions to the human race, and announced the sum contributed during the year to have been above £100, divided between seven Home and Foreign Missionary Societies. The meeting was then addressed by Bickersteth on behalf of Irish Church Missions, the Secretary of the City Mission, myself, and Mr. Arthur, concluding with the Hundredth Psalm. We separated at 10.30.

*Monday, 22nd.*—Letters till 11; called upon German Missionaries in Myddelton Square, on my way to C. M. House. Sir R. H. Inglis called. At 12, meeting of the Christian Observer Committee. Much talk respecting improving the character of the Reviews. . . . Agreed to issue an appeal for the extension of the circulation. Mr. and Mrs. Pugh called to consult me about going out to Bishop's College, Calcutta. . . . Letters and correcting proof-sheets till 6. Dinner at 'Portugal.' To M. T. Home at 11.

*Monday, 29th.*—To C. M. House at 10.30; 11.30 commenced foreign despatches—Yoruba, East Africa, Jerusalem, China, Ceylon, South India, all arrived by that post. Read incessantly till 4.30; got half through. Letter-writing for an hour. Home to dinner. Dr. and Mrs. Pearson,* Knight, Mrs. Weeks, M. F. and C. Dr. Pearson very lively and amusing. A number of curious anecdotes well told, illustrating the change of things in the Church during the last half century.

* Formerly Dean of Salisbury.

*Friday*, *February 6th*, 1852.—To C. M. House by 10. Letter to Dr. Carpenter, of Manchester, to counteract the impression that the C. M. S. wanted no more money till a revival in the Church should supply them with men. Also to ——, who had invited the C. M. S. to join in a gala day for Missions of the Church, at which Colonial Bishops and Judges were to grace an evening meeting: the object was to exhibit unity of action between S. P. G. and C. M. S., and to establish a Missionary Union for Paddington. Endeavoured to show in my answer the fallacy of such unions, without giving offence or occasion of reproach.

*Tuesday*, 10*th*.—To C. M. House; Corresponding Committee. Dr. Irving attended, nine years navy surgeon upon the West African Station. He had visited Abeokuta with Captain Foote, and spent four days there. He spoke in the very highest terms of the prospects of the Mission and of the Yoruba tribe; he had not previously believed that the negro existed in so amiable and civilised a state. He regarded Abeokuta as the brightest hope for Africa. He attended S. Crowther's Church on Sunday with Captain Foote; it was crowded in every part, more than 300 present. Every individual eager and attentive. Every one making the responses. . . . Committee broke up at 3. Wrote letters to India till 6.30. Dinner at 'Portugal.' Reached M. T. at 7.30. Home at 10.

*Thursday*, 12*th*.—Wilson, Mesac Thomas,* Arthur Stock, Williams to breakfast. Conversation upon the prospects of Colonial Church Legislation. To C. M. House. Home to dinner. Lord Chichester came at 8.30. Long discussion upon Sierra Leone Church Constitution. Sat up till 1, discussing sundry interesting matters.

*Saturday*, 21*st*.—To C. M. House at 9. Writing letters till 5, for the outgoing India mail. Dinner at 'Portugal.' At 5.30

* Secretary of Colonial Church and School Society, now Bishop of Goulburn.

met all the clerks of the office at tea for half an hour, according to a new arrangement before the prayer-meeting. Home at 11.30.

*Friday, 26th.*—Reached C. M. House at 9.30. Conference with brother secretaries. Letters and callers. . . . At 2.30 went to Committee to support Miss Walsh's school at Constantinople. We met at the Malta College Room. Present, Lord Harrowby, Lord Stratford de Redcliffe (Sir Stratford Canning), A. Kinnaird, etc. We had only to agree on a short address, but sat for about an hour. I narrowly watched the most celebrated diplomatist in the British service. His appearance and manner are impressive; high forehead, mild countenance but penetrating look; cautious, but no appearance of reserve; very definite and clear in all his remarks. I could easily understand the unbounded influence which he is said to have possessed throughout Turkey. A native of Constantinople, whose father is one of the native merchants and treasurer of Miss Walsh's School, was there, and from him I learned a few particulars which make me apprehensive that they will find it difficult to act out their Protestant principles with the large proportion of Greek young ladies who now compose their establishment. . . .

*Saturday, March 6th.*—Went with Mr. Koelle to breakfast at Chevalier Bunsen's. Exhibited to him the wonderful results of Mr. K.'s investigation of the languages of Africa. Afterwards Mr. K. was engaged with a map-seller and other persons in the dining-room. I had a long conversation with Bunsen alone in his study. . . . We stayed with him till past 12, and then went to Mr. Edwin Norris at the Royal Asiatic Society, who had compiled the comparative vocabulary of eight African languages for the Niger Expedition, and also a Bornu grammar from S. Barth's papers, and was therefore fully prepared to appreciate Mr. Koelle's labours in both departments; but, as he said, he was perfectly overwhelmed at the magnitude and importance of them. He eagerly conversed for three-quarters of an hour, till he was called down to attend a Board Meeting. . . . At 6 went to William Goode, to read over to him a critique on the Gorham

Judgment and the Bishop of London's Charge; obtained from him many useful corrections. The extent and accuracy of his knowledge on such subjects is astonishing.

*Wednesday*, 10*th*.—To C. M. House at 10. At 10.30 went to St. Paul's;* found the doors of the choir not opened, a crowd pressing upon them, nobody knowing what to do. No arrangements had been made at what door the Archbishop would enter. At length, the Dean asked me to collect some members of the Committee to meet the Archbishop. I went to do so, but turning round I saw the Archbishop wedging his way through the crowd to the vestry. . . . Service began, and I remained at the east end of the stalls to be ready for my dissenting brethren, who dropped in one by one. . . . At length the Archbishop ascended the pulpit, read devoutly the Collect, 'Blessed Lord who hast caused all Holy Scriptures,' etc.; and gave out the text, 'Blessed are ye that sow beside all waters,' etc. He spoke of the source of all light and life in this fallen world in the work of the Holy Spirit often vouchsafed in a small measure, at other times poured out in rich abundance, but never wholly withdrawn; that man's wisdom consisted in watching the precious seasons for 'sending forth the feet of the ox and the ass,' and 'sowing the good seed beside all waters.' He then reviewed the rise of the Bible Society, the impulse given by the constraining love of Christ in the hearts of those who had felt His preciousness, the manifest guidance and blessing of God upon their humble yet mighty undertaking. He traced the way in which God had led them 'these forty years,' sometimes trying them by fears from within, sometimes by scorn and opposition from without, but now giving them abundant testimony that the work was His own. He touched with admirable skill the union of all denominations, and the supremacy of Scripture over every other ordinance of God, that though in His ordinary dispensations the missionary was needed

* A special service in St. Paul's Cathedral on the occasion of the Jubilee of the British and Foreign Bible Society.

to carry the Bible in his hand, yet in many instances He had proved that the Bible alone was omnipotent for the enlightening and conversion of the soul. He spoke of the multitude of new translations, and amidst other noble names, could not on this occasion avoid mentioning those of Carey, Martyn, and Morrison. He then looked forward to the future prospects of the Church, and trusted there were brighter days at hand, for which God was preparing the way by the diffusion of His own blessed Word. The tone, the spirit, the substance, the construction of the sermon, were altogether worthy of the occasion, and gradually seemed to change the scene and to lift us all above the atmosphere of a cathedral service into that higher region where denominational distinctions shall be for ever cast aside with other 'childish things.' . . . Dr. Duff* expressed in the warmest terms his thankfulness to God for having been present that day. Dr. Beecham† assured me that his whole heart and soul went with every word of the sermon, and he could not have desired any other word to have been added.

*Tuesday*, 16*th*.—Koelle in the evening; three hours' hard discussion upon Chinese orthography. . . .

*Thursday*, 25*th*.—Mr. Koelle called to show me the map and the classification of the African languages. He has collected specimens of 151 languages, and it may be reasonably concluded that there must be as many more of which we do not yet know the names. How shall all these read 'in their own tongues, wherein they were born, the wonderful works of God'?

*Saturday*, 27*th*.—To C. M. House before 10. Determined to minute my engagements. One hour opening letters; 20 minutes for 2 days' newspapers; 40 minutes writing 8 letters. Mrs. V. called and kept me three-quarters of an hour. Students from the Training School, and Hassan from the College, one quarter of an hour. Mrs. —— over the grievances of her widowhood, and memoir of her husband, one hour and a half. Chevalier Bunsen, three-quarters of an hour, who came to

* Free Church of Scotland. † Sec. Wesleyan Missionary Society.

inquire about the latest accounts of East Africa and Palestine, for his annual letter on the King's birthday. Drawing up minutes of Tuesday's Committee, 2 hours, ended at 5 minutes past 5. To 'Portugal,' for dinner, and back to the office at 5.30. Tea and coffee with the clerks till 6. Prayer-meeting till 6.30. Home.

*Tuesday*, *March* 30*th*.—C. M. House 10 minutes before 10. Watts the printer, Koelle, Mr. E. Norris, and several members of Committee; entered into long discussion as to the form in which Mr. Koelle's Polyglot should be printed, and his researches displayed on the map. Immediately afterwards in Committee to consider what could be done for the foreign heathen who visit London. . . . Two hours writing letters. Home to dinner. Schön, Koelle, Knight here; question of orthography thoroughly discussed.

*Saturday*, *July* 10*th*.—I have been fully occupied from morning to morning; *i.e.*, from 8 o'clock one morning till 1 or 2 the next, in order to clear off a multitude of things, and prepare the house for painters. It is work, work, work all day and night for me. I exhibited a piece of African wood yesterday morning to Sir W. Hooker, at a breakfast-party at Sir T. Acland's; he sent me to a turner, near Charing Cross, who viewed it in a very different way from L., and at once pronounced it to be four or five times as valuable as ebony. It is called African black wood; it is well known in the trade, but they could never tell where it grows. He said it was worth 6d. or 8d. a pound at a wholesale price, and that it could not be bought retail at any price, because the turners who buy it value it so much.

*Wednesday*, *December* 1*st*.—Went to Lambeth to dine *tête-à tête* with the Archbishop. We dined in the waiting-room adjoining the library, the Archbishop only being in town for one night. He was full of spirits, taking a very cheerful view even of the state of the Church—all the events of Convocation, and the prospects for February—the state of the Colonial dioceses and several at home—the prospects of the Ministry and University

Commissions, interspersed with numerous domestic topics, made the time pass too rapidly . . .

*Wednesday*, 8*th*.—Writing Indian letters till 12, then to Chev. Bunsen. There met Lord Shaftesbury and the committee of the Jerusalem Diocesan Fund. Called on Lord Chichester at the Ecclesiastical Commission, and sat a few minutes. To C. M. House; finished Indian letters. To the Native Agency Committee at 4, Sir E. Buxton in the chair. Sir T. D. Acland, Lord Harrowby, and his very pleasing son, Lord Sandon, Mr. Evans, and Gurney Hoare, all delighted with the prospects of cotton and the accounts from Lagos. To dinner with the Stephens; home at night with L.

*Wednesday*, *September* 28*th*, 1853.—Went to breakfast with Chev. Bunsen, and was introduced by him to Dr. Rosen, Prussian Consul at Jerusalem. At breakfast, Lady Raffles, Bunsen's family, and Dr. Betteocher. Bunsen showed me a work he is carrying through the press, being the 'Apostolical Constitutions and Works of Hippolytus,' printed in Greek, according to the Benedictine edition; but the parts which may now be proved to have been interpolated at a later date are in small type, showing that two-thirds at least of what are reported to be the works of the Fathers are forgeries. Dr. Betteocher is the real author, who is a first-rate Syriac, Arabic, as well as Greek scholar, and has mastered the Galla and Coptic languages. I had lately supplied him with some of our East African publications, and he is a most intelligent philologist. At breakfast Bunsen stated that he had had a long conversation a few weeks ago with Lord Aberdeen about China [who] stated in the strongest terms his determination that perfect neutrality should be preserved. I mentioned the fact of the Romish Archbishop at Shanghae having suddenly left for Europe, as it was said, to engage French intervention on behalf of the Imperialists; but Bunsen replied that there was not the least fear while the fleets of England and America were on the

seas. . . . Dr. Rosen gave a most interesting account of his visit last Easter to the Samaritans at Nablous (Sychar). He was intimate with the high-priest of the Samaritans, who invited him to be present; the day previous he took him up Mount Gerizim and Mount Ebal—showed him the site of Samaria and the spot on Mount Gerizim on which the temple stood. There were no ruins, but a few stones and a hole in the ground in which fuel was prepared. This the high-priest pronounced to be the very spot at which victims had been slain for 2,000 years. . . . [The account of the sacrifices, etc., interesting, but now well known.] . . . Bunsen thought Dr. Krapf had done no mischief, and that the French would not dare to make a settlement on the Imâm's territories. . . .

*Wednesday, October 13th.*—Had reckoned on a quiet day with my cousin, but the post arrived and summoned me to the C. M. House. Found that the minute about the Jerusalem question apparently had not been properly corrected nor the quotations verified. . . . Spent two hours and a half with Chapman correcting the press. A messenger came from Bunsen to beg for two copies at least before post-time, which he might send to reach the King of Prussia on his birthday—asking also for any information respecting China which I could furnish for the same purpose. In several former years Bunsen has in the same way applied to me for information to send to the King; it has been his practice always to write a letter upon the general prospects of the Church of Christ to reach the King on his birthday. . . .

*Monday, January 30th*, 1854.—Another long day at Chevalier Bunsen's about the Alphabet. . . .

*Wednesday, February 1st.*—Another four hours this morning at Chevalier Bunsen's. At the last, one of the persons present, Professor Wheatstone, brought out a talking-machine, which very distinctly pronounced 'Mamma, some rum.' Had my eyes been shut, I should have taken my oath that it was a young girl of ten years old. Various other letters and sounds

were then formed, which helped us more than all our talk as to the real nature of various letters. Mr. Babbage and Sir John Herschel were also present, and a very interesting discussion took place, in which it was laid down and admitted that a machine might be made to speak by keys, etc., as in a piano.

*Saturday, 4th.*—Another whole day at Chevalier Bunsen's. I left home at 9, and it is now past 5 before I reach the office. . . . In the end separated wider apart than when we began, such is the inherent difficulty in the questions at issue. . . .

*Thursday, March 16th.*—Left home at 8. By change of omnibus thrown out in time. Did not reach Westminster till 9.15. Too late for Lambeth, so breakfasted at an hotel. Arrived at the palace at 10. The Archbishop in his study. Entered with him upon the Colonial Church Bill. He told me that he had expressed to Sir J. Pakington his wish that clauses should be introduced to secure the Royal supremacy and the standards of faith and worship, and that I was at liberty to mention his wish. . . . After an hour's most pleasant chat, went to Dalton's in Cockspur Street. Met a deputation of our Committee to determine upon the course of proceeding in the House of Commons upon the Colonial Church Bill. . . . They all wished me to print a paper which I had drawn up (at 2 this morning). . . . Went to Mr. Dugmore to consult upon the clauses. Then to C. M. House, where Bishop Carr was waiting to see me. Examined with him the question whether he could be presented to a living, which was not so clear a point as I had expected. . . . The Bishop then went to Doctors' Commons, to get a legal opinion upon the point at issue. . . .

*Wednesday, May 24th.*—Had an interview with him (Sir George Grey, Governor of New Zealand) at Fenton's Hotel. He at once declared his opinion that the New Zealand Mission was the most successful attempt to convert the heathen of modern days—that the missionaries of the Society were men of first-rate qualifications for their work, speaking of them as a whole. But if they were withdrawn the whole work would fall

to pieces, and New Zealand would become a reproach to the Christian Church; but if the Society carried on its work to perfection by the establishment of a native ministry under the Episcopate of the old missionaries, New Zealand would become a great fact of a whole nation converted to Christianity, and forming a flourishing Christian community, which would be both a pattern and an encouragement to missionary exertions in every other part of the world. I expressed my hope that he would furnish me with that statement in a form in which it might be laid before the Society and the public, and suggested that he should put it into writing; but he said he would prefer answering any questions which might be put to him. He agreed to meet the Committee on the following Friday, for which I determined to summon them specially. I thought it well to have some of our V. P.'s with us on such an occasion, and therefore wrote to Lord Harrowby, Sir T. D. Acland, Sir R. H. Inglis, and others. I called the same day at Winchester House and secured the Bishop of Winchester. . . .

*Friday, 26th.*—Went to the C. M. House at 10. Mr. Strachan, of Teddington, came soon after, bringing me an account of his interview with Sir C. Wood. My heart was filled with praise and gratitude to God at hearing of the measures respecting education in India which it was proposed to adopt. A despatch will soon appear which will lay a foundation for missionary schools and accomplish more towards the evangelisation of India than any public measure which has yet been adopted. At 12 the Special Committee began to assemble; the room became very full, but no Sir G. Grey. At 12.30 I sent off Mr. Bartlett in a cab to pursue him from hotel to club, and to bring him by force. In the meantime we began; our Committee and I strove to talk against time by giving some account of the points in which it would be well to question Sir G. Grey. Happily he was soon announced, and introduced to the Committee. His appearance is that of a handsome, intelligent, and resolute gentleman, of about 40 years of age. His

sentences are short, his words few, but every one admirably chosen. All the points of his conversation with me were well brought out, interspersed with various off-hand remarks of a deeply interesting kind. For instance, the question was asked, 'We hope the missionaries of the Society have been ready to assist you in measures of social improvement?' Sir George replied, 'They have anticipated me in everything—their work and mine was one—they have been my best friends.' Again, it was asked, 'What would be the consequence to New Zealand if the missionaries were withdrawn?' His answer, 'You *could not* withdraw them. You might withdraw their support, but they would continue their work for the love of it, and live upon native food.' Another asked, 'Would they be proper men to be made Bishops of the new Sees?' Sir George replied, 'No men can be so proper for completing a great and good work as those who have commenced it and matured it to the very eve of completion.' 'Would their appointment,' it was again asked, 'be satisfactory to all parties?' His reply was, 'All parties would be *dis*satisfied if any others were appointed.' He added that out of the whole native population of 100,000 he did not think that 1,000 remained unconverted. The Wesleyans were but few in comparison with the members of the Church; the Roman Catholics scarcely any. He believed that the Natives would universally give a tenth of their produce for the support of religious instructors; in six or eight years the New Zealand Church would wholly support itself, and begin to send out native missionaries to other islands in the Pacific. He expressed his earnest desire to render us every assistance in his power, whether he returned to New Zealand or not. Lord Chichester, Lord Harrowby, Sir T. D. Acland, the Bishop of Winchester, Mr. Strachan, severally expressed their satisfaction at the statements which had been made. I ventured to allude to a meeting in that room a few years ago, when the same Vice-Presidents had been summoned to help the Committee in their deliberations when the New Zealand Mission appeared to be in

deep and inextricable difficulties, upon which occasion the Committee had endeavoured to act with a single desire to do the will of God, and that our present meeting might be regarded as one of thanksgiving and praise to Him for having graciously lifted us out of all our difficulties and answered all our prayers. I alluded also to the great encouragement Sir George Grey had given to our cause in his friendly visits to our stations and devout attention to religious services. The whole Committee were animated by one feeling of satisfaction and thanksgiving to God. . . .

*Thursday, January* 17, 1856.—An hour's work at home. Went to the City to inquire about the purchase of ground for the Strangers' Home. To the C. M. House. Wrote letters. Callers. . . . Mr. Thomas, of Madras. Much conversation about the state of things in South India, Bombay, and Ceylon. Gained much information respecting the state of Church feeling among the Bishops and many of the missionaries of the Society, which will be very useful. Took leave of Mr. Tate, going to Canada. At 3 went with Colonel Hughes into the City. Agreed that I (individually) should purchase, at an auction to take place to-morrow, the reversion of the freehold on which the 'Strangers' Home' is to be built, and let the 'Home' take it off my hands whenever they wish it. . . . Interviews with R. Trotter upon the translation of Pfander's work into Turkish; with Ballance upon his son's rejection from a curacy by the Bishop of Exeter; with Mr. Morice on his difficulties in exchanging his church in Canada for a living in England; with Mr. Heard on Irish association affairs. Wrote letters. Home to dinner. Journal. Tea. Sat up till past 2 making out missionary statistics.

*Friday*, 18*th.*—Not down to breakfast till 9. Went to C. M. House. Conferred with George Fox on Association arrangements for the North; with C. Thornton about her sister; with George Hodgson upon the new device for the cover of the *C. M. Record;* with Mr. Blackburn, of the Isle of Wight, upon

Association affairs in that district. Committee for selecting our annual preacher. Committee on the proposal of allowing a parochial church to be built on the ground of the Institution. Lawyers against the plan. Letters. Prayer-meeting in the evening. Home, sat down straight to missionary statistics.

*Friday, February 1st.*—Writing letters at home. A stranger called upon me, and accosted me as the author of the 'Complete Duty of Man,' wishing to propose to me a case of conscience; had an hour's conversation with him. He was evidently a man of general intelligence and good sense, but of a very tender and scrupulous conscience. He did not inform me of his name or address. . . . At 2.30 went to a meeting of the 'Strangers' Home,' at the London Tavern; found the purchase of the reversion had been secured. Plans for the building were agreed upon, and much progress made.

*Saturday, 2nd.*—Went to see Dr. Barth, the African traveller. Had some talk with his two African lads, and arranged with the Doctor to send them to Mr. Schön to be his interpreters for the Yoruba language. They were both of them evidently as home-sick as any Swiss, and to all my attempts to lure them to stay in England, their answer was, 'Africa! Africa!'

*Tuesday, 12th.*—Went to Lambeth Palace to chapel and breakfast. The Archbishop showed me copies of despatches sent by Mr. Labouchere to Canada and to Melbourne giving the Queen's consent to the Melbourne Church Act, and enunciating in both despatches precisely the principles advocated in my pamphlet, but stating that her Majesty's Government did not think it necessary to obtain an Act of the Imperial Parliament either to enable the clergy to meet together or the Queen to consent to Colonial legislation, so long as the Colonial Churches abstained from passing any laws which would isolate the fundamental laws of the Church at home or touch the Royal Supremacy.

*Monday, 25th.*—Sub-committee at 2, of the 'Strangers' Home,' for opening tenders for the building. Discussed the laying of the first stone, and agreed to invite Prince Albert.

*Thursday*, 28*th.*—Mr. and Mrs. Innes and Cobb here ; much talk about Indian matters and education, native converts, pastors, etc. Rejoiced in having in Cobb, C. Fenn, and French, the addition of young blood and buoyant spirits at the head of our chief educational establishments in India.

*Friday*, 29*th.*—'Strangers' Home' meeting. The Committee agreed to take the purchase of the reversion of the ground off my hands.

*Wednesday*, *October* 29*th.*—Received an invitation from Sir Culling Eardley to dine and sleep at Belvedere in order to meet the Lord Chancellor. The party consisted of Lord and Lady Cranworth, Mr. and Mrs. Bruce, Col. Moore, Mr. Bellenden Carr, Sir C. and Lady Eardley and their two daughters. At dinner I sat between the daughters, the elder was well acquainted with all our missions. After the ladies retired some conversation took place respecting the Denison Judgment, the Lord Chancellor guarding himself against saying anything inconsistent with his duty as a member of the Court of Final Appeal, but it was clear that he thought the judgment would be set aside by the Dean of Arches upon a legal technicality as to the time which had elapsed between the offence and the commencement of proceedings.

*Thursday*, 30*th.*—We assembled at 9 to prayers, when a hymn was sung, accompanied by a fine organ. At 10 I left. I had much conversation with Sir Culling, chiefly on the state of Protestantism on the Continent—the condition of Turkey. Returning to London I met H. at the station, and we proceeded to Addington at 1 o'clock. At 2 the party assembled for luncheon, and afterwards the Archbishop proposed that Dr. Tait and I should walk with him in the park. We remained out for more than two hours, sauntered about the grounds, and sat on the benches, and I was permitted to join in a deeply-interesting conversation upon a variety of points connected with the future duties of the Bishop-elect. On many matters more immediately connected with the C. M. S., such

as the ordination of candidates, the principles upon which missions must be conducted, etc., I received the most cordial and satisfactory assurances. We also discussed the questions connected with City Missions—open-air preaching—lay assistance, etc., and I felt very thankful for the prospects of the diocese under its new superintendence. The dinner-party consisted of Mr. and Mrs. and Miss Vansittart Neale, Mr. Parry Woodcock, Mrs. Nisbet and her son, Mr. Hill, curate of Stanmore.

*Friday, October 31st.*—A pouring wet day—the Bishop-elect went to London after breakfast. After luncheon the Archbishop asked me into his library, and for three hours and a half chatted on a variety of subjects of common interest—the state of the Church—the new Bishops—the Denison case—Colonial Bishops—the most successful parochial ministers in the diocese. . . . I asked him why he never employed an amanuensis. He replied that two-thirds of his letters consisted of refusals of requests, or other matters not agreeable to the writers, and that he hoped he might spare them a little unnecessary pain by answering the letters himself. . . . The Bishop-elect returned to dinner, and the Russell Gurneys, and Mr. and Mrs. Sanderson and their son. . . . I had some conversation with the Bishop-elect upon Islington affairs—he seemed astonished at all that he had heard of Islington doings, which he said his former experience would not have allowed him to conceive possible.

*Saturday, November 1st.*—Returned home, having spent a most pleasant three days' holiday, not without advantage, I humbly trust, to the great cause with which I have the privilege of being connected. . . .

*Tuesday, November 11th.*—The Bishop (of Rupert's Land) was immediately succeeded by Mr. Mozley. A deputation from the Chamber of Commerce in Manchester to London, in order to prepare a reply to a communication from Lord Clarendon upon African trade. . . . The Chamber of Commerce had

referred to our documents, and thought them most valuable. . . . I have already agreed to go to Manchester on Friday. Mr. Mozley proposed that I should state my views to the leading members of the Chamber of Commerce on Saturday morning. . . .

*Friday*, 14*th*.—Went to Manchester. Mr. Clegg met me at the station, and took me to his country-house at Broughton.

*Saturday*, 15*th*.—Mr. Hardcastle, who married one of Lady Parry's daughters, breakfasted with us. With him began my campaign on the African Cotton question. He had been in New Orleans; and America, in his eyes, defied the competition of the whole world. After breakfast, we went to Mr. Clegg's counting-house in Manchester. Mr. T. Bazley, President of the Chamber of Commerce, arrived, a very intelligent and courteous man. He gave me an hour's conversation; greatly approved of Mr. Clegg's plans. He had been prepared to give me his attention by having attended one of Sir T. D. Acland's breakfast-parties, when Lord Harrowby, Sir R. H. Inglis, and others met to consult upon African native improvement. He gave his advice with great intelligence and decision; viz., to establish a line of sailing-vessels between Liverpool and the West Coast, for the special purpose of bringing over the produce of native industry. . . . It is the rule of Manchester to close all works at 2 o'clock on Saturday afternoon. As our intervals of conversation had interrupted our examination of Mr. Clegg's books of accounts, and the premises were to be shut up, a pile of ledgers and day-books were put into his carriage, and we went out with them to his residence, accompanied by Mr. T. Clare. Mr. Magrath called and stayed to dinner, but left soon after 4. We then set to work upon Mr. Clegg's ledgers, to ascertain the state of his African trade. Sixty-three native correspondents had done business with him. . . . He had entered upon the business from a pure desire of encouraging native industry. We spent six hours upon these books in order to disentangle the accounts, and show that the

Church Missionary Society was in no way involved in any commercial responsibilities. We were, however, amply repaid by finding that though for the first two or three years he had sunk £500 or £600, he was now rapidly recovering it by the extent and profits of the trade. His desire, however, was simply to benefit the natives, and to secure no more profit to himself than a bare commission upon the transaction. His son-in-law was animated by the same zeal for Africa. . . . After prayers I wrote till midnight, wishing to draw up a formal statement of my views, as my conversations in the morning had shown me that Manchester men were no triflers in words or deeds.

*Sunday*, 16*th*.—Was pleasantly spent. Mr. Clegg is one of those laymen of the Church of England who form its real strength. . . . It was a fine frosty day, and the church being a mile and a half from the house, and the walk by the side of Colonel Clowes's park, I greatly enjoyed the day. The sermons were for the C. M. S. Mr. Magrath preached a plain but very forcible sermon, and read in the course of it two passages from the Report, each of which had caused me much thought and trouble while hammering them into their proper shape; but when I looked upon that large and wealthy congregation, many of them amongst the first merchants in the world, and saw the deep attention with which they listened, I felt the solemn responsibility of preparing the Annual Report.

*Monday*, 17*th*.—At 10 o'clock called on Mr. Mozley. . . . His visit to London had fully convinced him of the importance of the principles which I advocated. Especially the giving facilities for the migration of traders from Sierra Leone. He was greatly interested by some of Samuel Crowther's Journals, which he begged me to leave with him to lay before the Chamber of Commerce. . . . From Mr. M., I went to see Mr. J. Pender. . . . His warehouses and counting-houses form a magnificent pile of buildings, and the room in which he sat was nearly 100 feet long, with tables enough in it even to have satis-

fied my propensity for spreading out books and papers. . . . He felt sure that our plan was the right one, and would willingly advance £500 or so to give it a fair trial. . . . We afterwards went to the Exchange, a fine building, filled at that hour of the day by 200 Manchester men; and after a few words with various parties, we adjourned at two o'clock to the Commercial Association. The Vice-President, Mr. Malcolm Ross, and the Secretary were present. . . . Mr. Clegg took me to the Union Club, from which I came by the 5 o'clock train home.

*Tuesday, December 2nd.*—Captain Prevost,* who is going to the Pacific, in one of the finest steam frigates in the navy, to settle a boundary question in the mainland opposite Vancouver's Island, called on me. He had been on the station two years ago, and had taken great interest in the Indians on the west of the Rocky Mountains, and now being suddenly called to the same station and intending to take his wife with him, he was anxious to offer a free passage to a missionary and his wife. He would himself introduce them to their new station, and do everything in his power to support them as long as he should be in that neighbourhood. As he is himself liable to sail any hour, he had prevailed on the captain of a small surveying ship, which is to follow in six weeks, to make the same offer of a free passage, in case no missionary is ready. He gave me wonderful accounts of the natural abilities of the Indians. They will copy correctly many pages of printing without the slightest mistake, but all is mere copying, like the drawing of a picture; they travel 500 or 1,000 miles, and are able afterwards to draw the most exact itinerary—marking every river, tree, hill, or other object. He has himself given the Admiralty a series of charts of the coast, all drawn from memory by natives in his own presence; but their savage and bloody disposition is worse than I had ever heard of. . . . Fort Simpson would be an admirable mission station, as on many occasions nearly 20,000 are encamped round it.

* Now Admiral Prevost.

*Friday*, 19*th*—A dismissal at the C. M. House at 12. It was an occasion of special interest, because each of the three missionaries had gone out on short notices. Mr. Greaves, late of Manchester, only offered himself to the Society and was accepted in November, and to-day he goes to join a steamer for Calcutta. His mother was with him. Mr. Macarthy, going to Peshawar, was appointed a month ago; he will be ordained next Sunday, and start on Monday. Mr. Duncan, a schoolmaster, was appointed only ten days ago, upon the noble offer of Captain Prevost, H.M.S. *Satellite*, to give a free passage to any missionary agent whom the Society would send to labour among the Red Indians on the western coast of North America. Captain Prevost was present on this occasion. Mrs. Clemens and her two Swiss companions, with her negro pupil-teacher, also took leave of the Committee. . . . Mr. Knight gave a noble address, in which he spoke of the new station we are about to occupy in N. W. America, as immediately opposite to Shanghae, so that we now complete the girdle of missionary stations round the globe. Captain Prevost was then obliged to leave the room, and he said, in a few words, that he regretted his public duties obliged him to leave before the conclusion of this most interesting occasion. That he could not do so without entreating the friends around him when they remembered before the throne of grace the missionaries whom they sent out to distant parts of the world, to pray also for the captain and crew of the *Satellite*, that wherever they might go, however they might be employed, they might bear witness for Christ. . . . Afterwards, Major Lavie said a few words in reference to the educated young natives of Calcutta, amongst whom Mr. Greaves was to labour. He had spent several months among them four years ago; thousands had relinquished Hinduism, who were well acquainted with the evidences and doctrines of Christianity, admired the writings of the Prophets, and the morality of the New Testament, but could not take up their cross and follow Christ. Yet hundreds were not withheld by the fear or love of the world,

but only by their domestic affections. Many had confessed to him that nothing but the power of a mother's love withheld them from the profession of Christianity; that their mothers had declared it would make them miserable even to death if the sons avowed themselves Christians. Mr. Ridgeway concluded with a most fervent prayer for the outpouring of the Spirit. . . . Mrs. Greaves told me how heartily she gave up her son to the Lord's work. The Committee then broke up May God look down in mercy upon the mothers of India who refuse to give up their sons to Christ and convert their hearts, and may He look down in mercy also on the mothers of England who do give up their sons to Christ and comfort their hearts; and may He hasten the day when the mothers of India and the mothers of England shall become both one in Christ! Amen.

## CHAPTER VI.

### PERSONAL TRAITS.

It may be permitted to advert to some of those personal qualifications, which combined with Mr. Venn's official opportunities to make him what he was. He was endowed with a singularly calm judgment united to no ordinary warmth of heart and patient resolve, and these gifts of nature were refined and strengthened by Divine Grace. To people to whom the subject is unfamiliar, the position of Chief Secretary of such a Society may appear of little importance; but it brings its holder into contact, if he only rises to the occasion, with almost every question involving either the doctrine and discipline of the Church at home and abroad, or the civilisation and moral—nay, often material—progress of the world. Through a long life which was one 'self-denying ordinance,' this wise man chose the substance rather than the show of power; and many who with him are gone to their rest, and others who still remain, could testify to his wonderful, though always unobtrusive, influence, which swayed and bent most men to his will, as the steady set of the Atlantic gale bends and sways the trees on our westerly shores. It is not too much to say that in many an Episcopal palace and Government office his word was one of no little weight, though it would be premature

and in some cases a violation of confidence to dwell on details.

The thirty years during which he was Honorary Secretary, the forty years during which he exercised so prominent an influence in the Society's decisions, were a momentous period of transition in and out of England ; and wise foresight and resolute tenacity of purpose were needed and were found. The resources both of men and money, which were to maintain the cause of these Foreign Missions, were of course to be drawn from the Evangelical body at home, and it was necessary therefore that their status should be duly recognised and no hindrance thrown in the way of their free development. To achieve this, absence of partisanship for mere party's sake, combined with resolute adherence to essential principles, was indispensable—qualities not often found in combination, but they were found in Henry Venn. He was fond of pointing out the difference between union for the sake of union and union for the sake of truth. He used also to dwell upon the importance of maintaining, not merely Evangelical principles, but even more, the Evangelical spirit. In a better sense than it was said of Mirabeau, he had *humé des formules*. True help he would always welcome from whatever quarter it came, but no weight of patronage would induce him to accept an offer that might prove treacherous.

Mr. Venn has left a remarkable sketch of his view of the position of a Mission-secretary in the letter in which he acknowledged his appointment as one of the Vice-Presidents of the C. M. S., on his resigning his former office :

It is more than half a century since I first took my seat in the Committee. Perhaps I may, then, be allowed a few words

at the close of so long a period, which comprises nearly two generations of men. In such a work as this it is absolutely necessary that a large and generous confidence should be reposed in the secretaries. There can be no practical danger of this confidence being disappointed so long as the Committee shall uphold the principle of equality of responsibility among the secretaries, and the practice of forming their decisions by general agreement rather than by casting-votes. The relation of secretaries to the Committee is not that of secretaries or clerks to a Parochial Board or ordinary Company, but rather that of secretaries to a Scientific Institution, or of Secretaries of State to a Cabinet Council. The secretaries of our Society are the originators of the measures to be passed, the chief authorities on its principles and practice, and must often act upon their own discretion in cases of emergency, and in confidential interviews with Church or State authorities. At the same time I must bear my testimony that this large confidence reposed in the secretaries is not inconsistent with the independence of judgment and ultimate supremacy on the part of the Committee. I could give innumerable instances to show that the Committee never resign their opinions in any important point without a frank discussion of the difference, and that great principles are never sacrificed in deference to the authority, age, or experience of others.

The skill with which he conducted the business of the Committee struck even passing visitors. His great desire was to avoid the formation of parties in it, to have each topic thoroughly discussed from every point of view, and so to frame each resolution or despatch, as to cover the views of all present, or at least to make the minority—it might be of 'one'—feel that its arguments had received due consideration. He had a happy tact in perceiving when a subject was exhausted, and discussion was degenerating into desultory talk. His wonderful knowledge

of the details of any question under review, always gave him that power which knowledge proverbially gives. But there was another source of his strength. Nothing could ruffle his temper, and his natural sweetness of disposition had been sustained and elevated, as has been already said, by Divine Grace. 'Be an anvil and not a hammer,' was the saying, after the ancient Father, of his colleague, Mr. Tucker.* 'Endure all things for the elect's sakes, that they may obtain the salvation which is in Christ Jesus with eternal glory' (2 Tim. ii. 10), was the maxim often on Mr. Venn's lips, always in his heart. On one occasion he brought forward a plan which he had elaborated with much care and patience. It was not acceptable. At once he withdrew it without a word. Some time afterwards a Committee-man proposed the same scheme, and it was unanimously applauded. He merely called for his paper, read it aloud, and said, 'I read this to the Committee three months ago, but they would not hear of it.'

Mr. Venn has recorded his views as to the importance and work of the Church Missionary Committee in a letter to a clerical friend, who had recently come to London.

*June* 14, 1866.—The foolish thought of waiting till I had a leisure half-hour to answer your very gratifying proposal of a regular attendance at our Committee, has occasioned a delay of which I am thoroughly ashamed. My first impulse was to write at once and say, Come and give us every hour you can

* The Rev. W. Jowett concluded his Instructions to the Rev. J. Tucker on proceeding to Madras as Corresponding Secretary (April, 1833), with the passage in which Ignatius counsels Polycarp as to his conduct of the Church at Smyrna. Mr. Tucker often recalled the words, and particularly the sentence, *στῆθι ἑδραῖος ὡς ἄκμων τυπτόμενος.* (*Ign. Ep. ad Polyc.* c. iii.)

spare; but I was checked by the thought that you wanted something more from me; namely, to set out the nature and importance of the Committee work so as to justify you in withdrawing your valuable time from other pressing claims.

Here, however, is the difficulty: important questions arise in our Committee at uncertain and unexpected times. One or two meetings of the Committee may pass over with only routine business which is transacted according to established practice and precedents, familiar to the Committee, but obscure and uninteresting to those who are comparatively strangers to our mode of conducting business.

Again, when great questions do arise, they involve principles which have been to a certain extent *settled* in the Committee, but which a new-comer is very apt to enter upon afresh, till checked by some brusque man of business, with the remark, 'that we cannot lose time in discussing settled principles.' From such causes as these and through irregular attendance, several friends whom I have persuaded to come, have, after a time, drawn back and frankly told me they were not wanted, and preferred giving their attendance where they felt it to be more valued or more necessary.

But there is another side of the case. When a friend has been persuaded to attend and *watch* the proceedings of the Committee for a few months, and so gradually identify himself with the interior working of the Committee, he has become more and more interested even in the routine business as well as in the great questions, and has often owned that the hours spent in the Committee were most profitable to his ministry, expanding his heart and soul, his faith and hope and charity, whilst he is promoting the increase of the Redeemer's kingdom, so that he has returned refreshed and strengthened for his own parish duties.

The questions which at this time occupy the chief attention of the Committee are connected with the history of the first preaching of the Gospel, and lie at the foundation of a native

church ;—*e.g.*, What are the proper relations between the foreign missionary and the native pastor? What the normal organisation of a nascent native Christian Church? How to dispose of a very limited amount of European agency over a very wide and expanding field of labour to the best advantage? How to deal with a man of great infirmities of temper or mind whom yet God has honoured to the bringing in of many souls to Christ? How to maintain our spiritual and ecclesiastical principles in their integrity and harmony? How far to meddle with political matters when they affect seriously spiritual interests? How far education is to be a branch of preaching the Gospel? I could easily enlarge the catalogue, but this will be enough to show you that our Committee requires minds of deep reflection, of competent knowledge of Church history, and of large observation of the Church of Christ at the present day. We have a considerable body of our Indian laymen who to a great extent are possessed of these qualifications, but we need a few clergymen of leading minds in our counsels.

I would therefore earnestly invite you to attend our Corresponding Committee Meetings, on the Tuesdays. From 12 to 3 is the usual time of greatest interest. Next Tuesday we shall have to review the wants of the whole Mission, and to apportion 13 or 14 men to supply the demands for 100. May the Lord enable you to see your way clear, and if you join us, may it be to our mutual advantage in the Lord!

The writer recalls only one occasion in the course of an almost daily intercourse of many years, when his honoured friend was 'moved beyond his wont;' and this was when he was stirred to indignation by a slur cast on one of the missionaries, whose champion he always was, rather than by any personal irritation or ill-humour. A stranger called to see him, and as it happened, on the African mail-day, when every moment was precious. The Secretary was busy with his despatches when the visitor was

announced. He came to complain of the ministrations provided for passing tourists in a favourite health-resort, and to propose that a church should be built. 'How was this to be accomplished?' 'Nothing is simpler. Put the church into the hands of some well-known persons as trustees, and the money will be easily raised.' But the visitor was not satisfied; he did not wish it to be a party matter. 'I have given you my advice,' was the reply. The other stammered and hesitated with all the marks of a weak man who had a weak cause. 'They wanted a man that didn't belong to a party—not a party man.' 'Besides,' added he, 'the clergyman' (he was a German missionary who has long entered into his rest) 'says, "Let us *bray*."' It was too much to be borne. Any slight to himself he could bear, as few others could, but a reproach against any of those who are 'the messengers of the churches and the glory of Christ' —this provoked even his spirit. He grasped the arms of his chair—his 'throne' some have called it—drew it close to the table, shifted his letters there to and fro, and looking his 'interviewer' straight in the face, said, 'I know, sir, but of two parties in the world, Timists and Eternists. I am an Eternist.' The gentleman picked up his hat and left Mr. Venn to complete his despatches.

Mr. Venn was very anxious to avoid a hard commercial spirit in administering the finances of the Society, while he watched them with careful vigilance. He used to speak of a 'spiritual arithmetic,' and it is his own practice in all official communications with the missionary brethren that he portrays in the following remarkable sentences from 'Instructions' to a young clergyman about to undertake the post of Corresponding Secretary to one of the Indian Missions:

In the relation in which the secretary of the Corresponding Committee stands *with his brother missionaries* experience has suggested two practical rules, which will obviate or overcome most *real* difficulties. They are, first, in all official communications, let the secretary entirely divest himself of all personal feelings; let him merge his personal in his official existence. If personal censures are cast at him, let them fall upon his Committee; and as to all personal feelings which may arise in his own breast, away with them! This rule enables a secretary to maintain that calm and mild self-possession which, to urge no higher consideration, is indispensable for good business habits. The second rule is—in all non-official matters to identify himself with the interests and feelings of his brother missionaries—to lay aside his official character in intercourse with them, as far as possible; and even in his correspondence to employ in his official statements as much as possible of the warm, confiding, humble, and affectionate tone of a brother missionary. In this relation, let him forget his official position, and make his brethren forget it; or rather let him remember it to prompt him to set before his brethren a pattern of such loving and spiritual intercourse as should be the cement of the whole mission body.

It is far better to employ this fraternal tone in official intercourse, than to attempt to compensate official stiffness by free 'private' letters. As a general rule it is well to avoid 'private' letters to the missionaries on matters of business; 'private' and 'official' are sure to be confounded together when any matter of importance occurs. Let the secretary regard himself, therefore, as answerable to the Committee for all he writes, even of the most friendly and spiritual kind, to his brother missionaries respecting their work; when prudence suggests his writing 'private' on his letter, let it only mean that the person who receives it may regard it as a confidential and personal communication from the Committee.

This religious spirit, with no mere conventional verbiage, which pervaded all his communications, was one great secret of the happy working of the Society under his direction. The missionaries all over the world felt that they were not mere stipendiaries, bound to the Committee by a '*nexus* of money-payment,' but members of a great and famous brotherhood, cared for and prayed for in the home which they had left for Christ's sake. They thought of Mr. Venn's house as the place where they had probably received the last parting words of affectionate counsel and solicitude, and if they returned in broken health, they were welcomed to that house again by one who at once made them feel by his inquiries and conversation how closely all their work had been watched and followed by him in faith and love and prayer.

It was to conserve and augment this 'Evangelical spirit' that Mr. Venn was so desirous that part of every Committee Meeting, if possible an hour, before entering on the chief business of the day, should be devoted to 'reporting despatches'—reading extracts from the letters and journals of the missionaries themselves, which so powerfully recalled the real character of the work that the Committee were assembled to forward, and strongly drew out the prayerful sympathies of those who were about to deliberate on the best way to sustain and develop it.

To recall once more a point already touched upon, any retrospect of this honoured life would be grievously defective which did not set forward prominently his strong affection for all and each of the missionary band. He had a wonderful fund of sympathy. His letters, so heartfelt, true, and far from commonplace, show that he had learnt the fellowship of their sufferings and could

lead them to a fellowship higher still. (Phil. ii. 10.) It may be safely said that he was familiar with every personal and domestic relationship of each missionary. Each trial, anxiety, and hindrance was constantly before his mind in every letter that he wrote, or in his personal interview with any on their return; and it was this personal identification of himself with them—the bearing of their burdens and so fulfilling the law of Christ, the willing acceptance of all that the Apostle of the Gentiles meant by 'the care of all the churches'—that allied his brethren so closely to him and bound them all to each other. When he wrote of them by turns as 'Brother,' it was no cant phrase.

Our space will not permit the introduction of the countless non-official letters of missionaries to him, but the following is a sample of many more. Such details would only have been addressed to one who was sure to appreciate them. A few of Mr. Venn's own letters of true παράκλησις are also appended.

*From Rev. C. Isenberg to Rev. H. Venn.*

STUTTGART, *October* 13, 1864.

Your letter, dated October 5, reached my dear father* just in the last hours of his earthly pilgrimage, and was to him the best comfort which could be ministered by friend or brother, before his passage through the dark valley of death. Yesterday between 3 and 4 o'clock in the afternoon, I read your letter to him, and at 6 in the evening he entered into the joy of his Lord. During his last hours he uttered only a very few words: but when I told him that a letter from you had arrived, his

* The Rev. C. W. Isenberg, missionary to Egypt 1833-8; Bombay, 1838-64. His son, the Rev. C. W. H. Isenberg, missionary to Bombay, 1864-9.

countenance lighted up, and at my request to read it to him, he said very emphatically, 'Oh yes, read it!' and when I had finished, 'Very nice! give Mr. Venn a right kind reply.' During the whole afternoon he suffered from shortness of breath, and sometimes feared lest he should be choked, but was apparently relieved very much during the last two hours. His mind was clear up to the last minute. At 4 o'clock he said, 'O children, dying is no child's play!' And a quarter of an hour before his end, when my mother told him that his sins were forgiven, and a gracious Saviour leading him to the dwellings of peace, he rejoined, 'Yes, indeed; thank God!' During the last ten minutes he sighed from time to time, 'O Lord! help me! Amen!' His breath became feebler and feebler, and at 6 o'clock was stopped by a paralysis of the lungs. The disease had indeed made him so thin that his face showed nothing but skin and bone, but still his features bore the expression of the deepest reverence and peace.

After some medical details, he proceeds:

But the greater his sufferings here, the more we can rejoice that God has delivered him from the body of this death, and led him to a place where there are no more pains and sufferings.

Another source of much praise and thankfulness to us who are left behind is, that the Lord had thus once more brought the whole family together to witness the death of a loving father, who though he could not himself train his children, still bore all of us in his heart so lovingly and incessantly, and kept up such a faithful correspondence, that for the last ten years he did not omit for once his monthly letters addressed to us collectively or individually. Indeed, if I look back on God's dealings with our family during the past months, we can see nothing but mercy and kindness visibly manifested in every circumstance. This contributes greatly to dispel the darkness of grief and sorrow which is necessarily connected with the departure of one so beloved.

I am glad to say that my dear mother, whom of course this blow has affected more than anyone else, though very weak by nature, still has received sufficient strength from above to bear the trial with fortitude. She thanks you very much for the deep interest you have already taken in the trial in prospect, and recommends herself to your further intercessions.

As to myself, my view is now directed more to the future than to the past, only inasmuch as that rich and eventful life, now brought to a close, and that peaceful death serves to me as a pattern for my future missionary course. It is indeed an earnest summons for us missionary tyros to work while it is day, as the night cometh when no man can work. I shall proceed to my post as soon as the Committee will decide. My only wish is to see my mother and sisters comfortably settled here, which I expect will take some weeks, as she has to begin quite a new household.

I can assure you, sir, that your ill health of late has filled us, as well as everyone connected with the Society, and with the cause of Christ's kingdom in general, with thoughts of the greatest anxiety and sorrow; and we earnestly pray that the Lord may restore you to your former strength, and preserve you yet a little while as the father of all Church missionaries, and their families, to live and to labour for the good of His kingdom.

My mother and our whole family send their kindest respects to you. Believe me, rev. and dear sir, ever yours respectfully and gratefully,

CHARLES ISENBERG.*

Mr. Venn (as mouthpiece of the Committee) has summed up in a single paragraph what he had proved to be true missionary principles. After referring at the close of one of his most vigorous Reports† to new openings and steps for 'perfecting machinery, and the

* Died on return from Bombay, 1869. † Sixty-first Year, p. 222.

more effectual disposition of their means and agency at home and abroad,' he concludes in these memorable words :

'But in respect of fundamental principles, your Committee see no occasion for any deliberation. The Protestant or Evangelical spirit, which the founders of this Society infused, by the help of God, into its very constitution and framework, has stood the test of sixty years ; that it has received a blessing from the Lord, and has won the confidence of the Church of Christ, the present Report bears abundant evidence. The fundamental principles, to which your Committee refer, are such as these : that the Lord will guide His own work by the leadings of a special providence ; that the only solid foundation of a mission is the individual conversion of souls to Christ ; that the Gospel of the grace of God is to be preached, in its fulness, and in its distinctness, by the pioneer missionary, and by the faithful pastor of 10,000 converts, in the bazaar, under the shade of a tree, in the capacious Mission Church, in the Vernacular School, and in the Training College ; that a preached Gospel "is the power of God" for the formation and for the perfection of a mission ; that all other arrangements must give way to the fullest development of a preached Gospel ; that the preacher of the Gospel is the true leader of a mission till a spiritual Church is raised, and the external organisation of constituted authorities becomes expedient ; that then the mission has accomplished its work, and this Society will be ready to withdraw its agency ; though, as in New Zealand, it may be difficult on both sides to break the relationships which spiritual principles have cemented and consecrated.

'These principles your Committee now transmit to their successors, uncompromised and unimpaired, to be the guiding star, in a shifting age, of every successive Committee of the Church Missionary Society.'

One of Mr. Venn's favourite texts used to be, 'The holy seed shall be the substance thereof.'

Mr. Venn did not accomplish one cherished object. He often contemplated writing what he called 'The Constitutional History of the Society,' and this intention has been borne in mind in compiling these pages. He would then doubtless have discussed fully the relations of the Colonial Episcopate with a voluntary Missionary Society of the Church of England; for he felt strongly the impolicy of leaving those relations undefined, and watched anxiously for any opportunity of a settlement. But the transitionary compromise based on Bishop Daniel Wilson's suggestions (p. 147) had hitherto worked well for more than the third of a century, and that mutual confidence had been maintained, which is the real bond of all society; sufficient freedom of action had been secured to the missionaries, and that friendly countenance on the part of the Episcopate to which the Bishop virtually pledged his successors, had always, whatever their individual opinions, been generously extended and gratefully recognised. The pressure also of daily duties, to which this memoir bears ample witness, only left Mr. Venn time to meet fresh emergencies as they arose in a practical shape. So far back as the time of the movement for the extension of the Colonial Episcopate, he urged strongly the importance of defining the limits of jurisdiction, and the establishment of duly constituted Ecclesiastical Courts, before founding new sees; and had

this counsel been followed, many scandals, injurious to the Church of Christ, would have been thereby avoided. But his sage advice was put aside, as if actuated by hostility to the scheme itself, and an opportunity was thus lost, which it may be hard to recall. All he could do was to interpose his influence subsequently to prevent the enactment of statutes which would have been disastrous.

His own view of the great cardinal principles which should never be absent from the consideration of those on whom such a settlement may devolve, are stated by him, with a wise prescience, in his 'Life of Xavier,'* and together with documents previously cited convey plainly enough his opinion as to the objects to be sought and the dangers to be eschewed in any scheme for the extension of the Episcopate abroad.†

He thus explains his motives in resolving to express opinions on a subject which could not fail to be misinterpreted:

I was led to study the life of Xavier as the only authentic source (in the absence of other *authorised* lives of R. C. missionaries) from which an internal view of the life and labours of a Romish missionary can be obtained.

The life of Xavier has another title to consideration. Many prevailing sentiments of the present day, even in Protestant countries, respecting missions, find their counterpart in some of the most striking features in the history of Francis Xavier, such

* 'The Missionary Life and Labours of Francis Xavier, taken from his own Correspondence; with a Sketch of the General Results of Roman Catholic Missions among the Heathen,' by Henry Venn, B.D., etc., etc. Longmans, 1862. This work occupied at least fourteen years' intervals of thought and study, before it finally appeared; and it deserves far more attention than it has received, as the deliberate and mature opinion of one who brought a powerful and well-balanced mind to its consideration, with unusual opportunities of testing the subject in all its aspects and details.

† See particularly letters on India and Madagascar in Appendix D.

as a craving for the romance of missions; the notion that an autocratic power is wanted in a mission, such as a missionary bishop might exercise; a demand for a degree of self-denial in a missionary bordering on asceticism. These, and many such sentiments, are often illustrated by a reference to the life and success of Xavier. The delusive character of such sentiments cannot fail to appear on a careful study of the truth of Xavier's history.

Independently of the general interest of the subject, the history of Francis Xavier may claim special attention at this time (1862), in connection with Japan, now brought, after the lapse of more than two centuries, into intercourse with Europe, for his name will ever be associated with the first attempt to evangelise that country.

These considerations have induced me to bestow upon Xavier's letters, and upon various contemporaneous documents, a careful investigation, the result of which is presented to the public in the following pages.

The work has been undertaken under a deep sense of the dignity of the missionary subject, and of the sacred obligation of exercising the candour enjoined by the Lord of Missions, in His rebuke of one of His own Apostles, who would have repudiated the acts of all 'who followed not with them.' Yet there are more solemn interests than those of Christian candour at stake in the consideration of Xavier's history, which will develop themselves in the progress of this undertaking, and will, it is hoped, justify the amount of time and thought which the investigation has occupied. The work is commended to the Divine blessing in the humble prayer that it may conduce to the advancement of the truth of the Gospel, and to the mission of that truth throughout the whole world.*

The following passage develops at large what Mr. Venn regarded as the cardinal principles of missions to the heathen:

* Venn's 'Life of Xavier,' pref. pp. iii, iv.

There may be also incidental benefit to Protestant missions from the juxtaposition of Romish missions. They afford a standing warning against trusting to a mere nominal Christianity. They serve to show the worthlessness of a formal profession of Christianity which is not grounded upon an open Bible and spiritual life in the soul. There will be much mere formal profession in Protestant missions, and the value of such formal profession differs little in the one case or the other. But the strength of a Protestant mission is in 'the truth of the Gospel,' and in the spiritual operation of the truth in the souls which receive it. Converts who are alive to God through faith in Christ Jesus, and who live the life of faith in the Son of God, showing their faith by its fruits, are the 'holy seed,' and 'the holy seed shall be the substance thereof' (Is. vi. 13). For the sake of these the Lord sustains and protects the external framework of a mission, and bears, with much long-suffering, the nominal Christianity which will ever enter so largely into its composition.

It may be permitted to one who has had large opportunities and long experience in the supervision of missions to state his firm conviction that all attempts to lay the foundations of a Protestant mission, without true conversion and spiritual life in individual souls, will be as unsatisfactory and as transient as those of Xavier and his followers. Christian education may be extended; a visible Church, in its completeness, may be established; civilisation may be promoted by industrial institutions; but there may be no 'living' Church. For a season, especially in the early days of freshness and hope, the mission may appear to flourish; but if the spiritual 'substance' be wanting, the end will be disappointment, failure, and, too often, the apostasy of converts. The conversion of the heathen is hard work, even when the Word is accompanied with power and demonstration of the Spirit. It is the testimony of every missionary of spiritual discernment, even of the most sober-minded, that Satan has a power in heathen lands of which we in the

Church at home have little conception. If the Spirit of Christ be not with the missionary, he will be baffled at all points, and wear out his strength in continuous and incessant, but profitless, labour.

The compilation of these pages has served to deepen the conviction, in the mind of the compiler, of the truth and importance of these cardinal missionary principles; and he will esteem his labour well repaid if his work serve to uphold these principles in the missionary efforts of all Protestant Churches.

The faithful missionary, whose aims all culminate in the exaltation of 'Christ crucified,' will receive generally a few seals to his ministry; and if they stand fast in the Lord, he lives. His chief employment should thenceforth be to cherish them, as a nurse cherishes her children, to stir up the grace that is in them, to set them to work in gathering into the fold fresh converts, to make them the pivot upon which his missionary operations turn. Their example of holiness and liberality will give a tone to the whole mission which nothing else can supply: as their numbers increase, the strength of the mission increases; its stability, its self-support, and its self-extension are secured. An open Bible keeps open the stream of the waters of life. Thus a native church is formed, from which the Word of God is 'sounded out.' God giveth the increase to the labour of the planters and waterers. Against such a living branch of the true Church the gates of hell shall never prevail. Like the vine brought out of Egypt, it takes deep root, and fills the land.

To those who long for the day when Jesus 'shall have dominion from sea to sea, and from the river to the ends of the earth,' I confidently point, in the history of Protestant missions, to the abundant evidences that the Spirit of Christ is with them; that His influence as a native agency is in preparation, which will have power and grace to carry on the work without foreign missions. I point also to the providential removal of hindrances to the extension of Christianity, which

has become a sign of the times since missions have been prosecuted in the spirit of the Gospel—to the gradual preparation of the nations for the living Word of God, and to its multiplication in all languages. In these things we see the way of the Lord prepared, and may anticipate His predicted and universal dominion, when 'all nations shall call them blessed.'*

Not less important are his cautions as to the supposed need of an autocratic power in a mission :

Xavier's history will afford a useful caution against a notion, too much countenanced in the present day, that an ecclesiastical head of a mission is needed to secure efficiency by uniformity of action, and to counteract the evils which arise within a mission from the contrariety of individual opinions. Such absolute power may consist with the government of a settled Christian Church, where the relation between ecclesiastical authority and the pastoral function has been defined by canons, and by experience. But no canons or regulations have been yet laid down for missions to the heathen. That work is so varied, and its emergencies so sudden, that the evangelist must be left to act mainly on his own responsibility and judgment. It pre-eminently requires independence of mind, fertility of resource, a quiet observance of the footsteps of Divine Providence, a readiness to push forward in that direction, an abiding sense in the mind of the missionary of personal responsibility to extend the Kingdom of Christ, and a lively conviction that the Lord is at his 'right hand.' These qualifications are, like all the finer sentiments of Christianity, of delicate texture ; they are often united with a natural sensitiveness ; they are to be cherished and counselled rather than ruled ; they are easily checked and discouraged if 'headed' by authority. Yet these are the qualities which have ever distinguished the missionaries who win the richest trophies, and advance the

* Venn's 'Life of Xavier,' pp. 323-326.

borders of the Redeemer's kingdom. Among such a body of workmen no formidable difficulties will arise from the contrariety of individual opinion; and such as do arise will be easily composed by affectionate, Christian, and wise counsels, whether offered on the spot, or transmitted from Europe.*

In the conduct of subjects involving considerations where misapprehension was easy, Mr. Venn relied usually and mainly on personal interviews, of which he has left few or the briefest notes. Those who have witnessed his conduct of deputations to the various Government offices will not readily forget the wonderful tact and skill which he therein manifested. He never obtruded himself into the position which rank and station made it fit that others should occupy; but in a few minutes the conversation of the Minister of the Crown would turn to him, on whom the weight of the memorial really rested, and who never was at a loss for information. He had himself the qualifications of a great minister of state—calmness, thoroughness, power of concentration; and it was recognised by many, most of them now, like himself, passed away. Not least did he earn, as has been already said, the high and cordial admiration of Lord Palmerston, and to their joint efforts it was in no slight degree owing that the African Squadron was maintained in its integrity, until the external slave-trade of the Gold Coast had been entirely suppressed.†

One final feature in Mr. Venn's character, too prominent to be omitted, was his practical reliance on prayer.

* Venn's 'Life of Xavier,' pp. 146, 147.

† It ought not to pass without record that Bishop Wilberforce was always ready, in the midst of his multifarious engagements, to render his important aid to a cause with which his father—who was Henry Venn's affectionate friend from his early boyhood—was ever identified.

He jealously maintained the Secretaries' weekly prayer-meeting, and urged such meetings on each company of missionaries abroad. Many of those who came to avail themselves of his wisdom and experience will recollect what was his almost unvarying counsel, in the words of a text that was one of his sheet-anchors: 'Commit thy works unto the Lord, and thy thoughts shall be established' (Prov. xvi. 3); as he used to explain it, 'thou shalt be guided to the right decision, whether affirmative or negative.' This was his nearly constant advice to those who sought to be guided as to whether they had a call to the foreign missionary field, especially if they had passed the flower of their youth, or were in positions of usefulness at home. This gave a stability to his course of action which might appear to casual observers over-resolute; but when the destination of a missionary had been fixed, or a station decided on, Mr. Venn knew that in *his* case at least the step had not been taken without sincere and earnest prayer for Divine guidance; that guidance he believed was uniformly given, and unless the cloudy pillar plainly indicated a departure, he shrank from journeying without being led. He had used the simile of the secret source of the Alpine fir's vitality, in his character of Mr. Bickersteth, noticed on an earlier page; it was often reproduced by him in his 'Instructions' and letters, and it was, in truth, an unconscious portraiture of one of his own most marked characteristics—'just as a tree on the side of an exposed precipice astonishes us by its vigorous foliage, apparently springing from a barren crag, till we discover the small and concealed nook of rich soil, into which its lengthened roots have extended.'

His first Report concluded with the words:

Nor less are our hopes of success dependent upon the constant fervent prayers of Christian friends at home, that the Lord may be pleased to pour out His Spirit upon all our works, which alone can arouse the Christian Church to a sense of the greatness of the occasion—which alone can prosper the labours of our missionaries abroad—which alone can embolden the persecuted and timid inquirers after Christian truth to perfect the faith of Christ—which alone can support the feeble graces of these infant Churches, which need to be cherished as a nurse cherisheth her children. May He who hath the residue of the Spirit inspire the hearts of His people with these prayers, and speedily accomplish the number of His elect, and hasten His kingdom! (1842.)

His last Report contained the urgent plea:

But with all, and above all, the Committee plead for the prayers of their friends and supporters, that God would send forth labourers qualified by the gifts and graces of His Holy Spirit for the work. Let us remember, for our encouragement, that one of the richest promises of answer to prayer is given in immediate connection with the establishment of His kingdom. 'It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'

Into the Gorham controversy (1847-9) Mr. Venn entered with his usual pains and thoroughness. It is plain that on the issue of the appeal to the Privy Council depended the integrity, perhaps the very existence, of the Evangelical body in the Church of England, and any violent agitation must tell grievously on the resources of missionary enterprise, both as to men and means. The consternation and perplexity produced all

over the country by Sir H. J. Fust's judgment in the Arches Court are vividly shown by the flood of letters that poured in on Mr. Venn from all parts of England; and it was plain, too, on whom all relied for counsel and direction. The recent disruption of the Scottish Kirk helped to augment the restlessness and disquietude. He was at once ready with most wise defensive measures. They were happily rendered unnecessary by the decision of the higher Court, which asserted the right for members of the Church of England to hold in her, 'unblamed and unquestioned,' the doctrines which had been held by 'Jewel, Hooker, Ussher, Jeremy Taylor, Pearson,' and others, as the judgment on this appeal reminds us. But all contingencies had been considered beforehand, and a draft, in Mr. Venn's writing, proposes a committee of trusted clergymen and laymen, who were to counsel no thought of secession until every legal remedy had been exhausted. The crisis was very grave, and all the graver because Evangelical people in the Church of England were, as Mr. Venn often told them, in the old phrase, a rope of sand, with no coherence or organisation.

While, however, thus alive to all that, directly or indirectly, affected the cause he had at heart, he carefully abstained—some sanguine people thought too carefully—from taking any prominent part in many admirable movements, lest the work of foreign missions should receive a check from being wrongly identified with them. His counsel was always at their command, but he kept himself in the background.

It may be of interest, therefore, to introduce here a letter of his to an old friend and brother clergyman,* who had published a tract advocating a view of Infant

* Page 74.

Baptism which has from time to time found expounders, and has to some seemed a fair solution of the difficulties of the Baptismal Office—the view that regeneration is there used in a lower or ecclesiastical sense, and means 'a change of state,' and not 'a change of heart.' His loving spirit, his conscientious labour, his deep reverence for whatever had been ordained by Christ Himself, all meet us here:

HIGHGATE, *September* 17, 1845.

MY DEAR SANDYS,—I have read your tract with much attention, and as you invite my judgment upon it, I must confess that it still appears to me unsatisfactory in point of argument, and that some parts of it are open to more serious objections.

I send you a few hasty remarks, put down while reading it, more with a view of showing that I have devoted attention to it than in the expectation that they will shake your mind.

It is a great comfort sometimes to meet with a brother from whom we can differ without the slightest diminution of love, or of regard, or of confidence in the identity of all our main principles.

You will hear from many other brethren how they view your little treatise. If such as you can repose confidence in see no objection to it, I shall rejoice to believe that I have been needlessly captious. But I confess that I am more than ever jealous of the notion of baptismal regeneration, according to the usual understanding of the term. This seems to me the cardinal error of semi-Tractarianism, and will soon, I suspect, be directed as an engine of attack against true doctrine. I am therefore very anxious that no handle should be given to the party by incautious admissions or statements on the part of those who love the truth.

I am reading Archbishop Cranmer on the Lord's Supper. It is close reading and I have little time. It has several allusions to the Baptismal Service, and seems to me to quite overturn your theory, as far as his authority goes. He compares

the language of the two sacraments together. In the Lord's Supper, This is my body, when it only represents it. In baptism, This child is regenerate, when regeneration is only represented. I give what seems to me the substance of general passages: pray look at this. Cranmer seems to me to take the view in which I now rest, namely, that 'sacramental,' or 'federal,' language is essentially different in its construction and signification from plain prayer and thanksgiving, and must be construed upon different principles.

Throughout your tract you seem to me to have lost sight of this, and indeed I suspect that great part of the confusion arises from the fact that the doctrine of '*a covenant*' has slipped out of sight, whereas the Reformers had it constantly in view, and especially the *formalities* of a covenant, in the construction of the Baptismal Service.

May the Lord give us all a right judgment in all things!—Ever, my dear Sandys, affectionately yours,

HENRY VENN.

To these principles he steadfastly adhered. He published in the *Christian Observer* (September, 1870), about two years before his death, an argument which he had prepared twenty years before;* and almost the last letter he ever wrote deals with the same subject, and is addressed to his attached cousin, the Rev. C. J. Elliott, Vicar of Winkfield, and Hon. Canon of Christ Church, who had recently contributed a paper to that periodical.

*To Rev. C. J. Elliott.*

EAST SHEEN, *January* 6, 1873.

MY DEAR ELLIOTT,—I shall be truly glad to see you on Thursday, for as long a time as you can spare me. I have read your review on the Eucharist question with very great satisfac-

* It appears in the Appendix (I.), with his latest revisions and corrections.

tion. But your revelation is so fearful that you show the need of following up measures offensive and defensive with the utmost energy. I shall be glad to talk this over with you. I am in correspondence with Birks, who is to give an address at the Islington Clerical Meeting, January 14, on 'The True Place of Sacraments in the Christian System.' I am anxious that he should fully consider the federal aspect of the subject. . . . I wish to talk with you on this matter also, and can you bring with you a specimen of the earliest and latest forms of Baptismal Service in the Romish Church, upon the single point of an absolute declaration of the regeneration of the infant after baptism? Probably you will have this information in some book. If you have to extract anything for me I do not want more than the words used on this precise point. May every blessing of the new year be upon you and dearest R., and all your large circle of children!

Ever affectionately yours,

HENRY VENN.

During the closing years of his life Mr. Venn sat on two Royal Commissions—on Subscription (1864), and on Ritual (1867-69).* Among the names of the Commissioners there was a singular absence of those of friends with whom he had been all his life associated. But although nearly the whole body had already been

* The terms of this Commission were as follows:

'Whereas, differences of practice have arisen from varying interpretations put upon the Rubrics, Orders, and Directions for regulating the course and conduct of Public Worship, the administration of the Sacraments and other services . . . more especially with respect to the ornaments used in the Churches, etc., and the vestments worn by ministers during the time of their ministration.

'A full and impartial inquiry is desirable to secure general uniformity of practice in such matters as may be deemed expedient.

'We enjoin you to inquire and report on all and every of these matters.

'And *after you have completed* and reported on these matters, to inquire into and consider the Lectionary.'

nominated, and his prospects of support and sympathy must have been very small, he did not for a moment hesitate. 'If the Queen,' said he, 'requires my services, I have no option but to render them.' His patience and integrity exercised no small influence there, and if after a change of Government there had not occurred a suspension of the sitting of the latter Commission, the vexed question of 'Ornaments' might have been satisfactorily set at rest. Much of his failing physical strength was expended in attendances at the Jerusalem Chamber, and, but for the unforeseen changes which disappointed his hopes of a more definite result, none would have grudged the precious time lavished on them. The late Dean of Westminster, in a note acknowledging the receipt of the tidings of Mr. Venn's decease, has strikingly recorded his impression of the bearing of his fellow-commissioner: 'Amongst the recompenses,' writes Dr. Stanley, 'for the many annoyances of the Ritual Commission, I consider one of the greatest was the opportunity it gave me of becoming acquainted with so venerable and beautiful a character; often differing from him, but more often agreeing, and always finding him the same candid upright colleague, I learned highly to value him. You will doubtless have many sympathisers who will speak from a far more intimate knowledge, but in the outside world you will not have many more sincere expressions of sympathy than this.'

The Commission on Subscription, indeed, was brought to a practical and sufficient issue. It revised the whole body of subscriptions, oaths, and affirmations; removed some from positions where they were unseemly, afforded much relief to sensitive consciences, and yet at the same time secured in its full integrity assent to the Thirty-

nine Articles and the doctrine of the Reformed Church of England, as set forth in her Book of Common Prayer.* How much this result was due to the action of one wise and resolute man will be plain even from the fragmentary notices which follow. The Ritual Commission achieved less; for after two Sessions which promised much, and during which every detail was carefully canvassed, and the standard and practice of the Church of England shown to be such as would gladden the heart of those who love the Reformation and its theology, its sittings were suspended, as has just been remarked, before the issuing of any final Report on which full Parliamentary action could be based. The Lectionary Committee, which constituted but a small section of the Commission, and which the original design made a secondary matter, was alone permitted to present its labours in a completed shape. Had it been otherwise, Mr. Venn's labours would have been amply rewarded. A rare opportunity was offered, which may never again recur, of healing this dangerous gangrene, and it is no marvel that one so far-seeing should have sought to make the most of it. That fortunate occasion is past, but it is not quite lost while there exists Mr. Venn's careful record, made day by day, of the minutes and discussions as they progressed.

The day may come when the whole may see the light, but to publish it entire at present it would affect too many persons still alive or but recently deceased, and violate the confidential character which the Commission carefully maintained. No such objection can extend to the extracts from Mr. Venn's memoranda of his own share in the debates, which will be found in the Appen-

* Embodied in Act 28 & 29 Vict. c. 122.

dix (J. and K.), and their intrinsic value makes it right that they should not be withheld.

Subjoined are extracts from his letters on the subject

*To Rev. C. J. Elliott.*

*February* 20, 1867.

. . . I have carefully preserved your notes about sponsorships. But that question cannot come before the Ritual Commission for a month. The special points in which I am deficient is for authorities for admitting parents as sureties, or, if infant baptism, upon the *presentation* of parents without sponsorship. Can you furnish me with any testimony from a *converted* Romanist against the practice [of confession], *i.e.* of its failure to separate a man from his sins? I have the testimony of Knott—strong to this effect in the case of St. Saviour's at Leeds.

*To the same.*

*September* 2, 1867.

When I read your 'North Side' and imagined that you had made too elaborate a demolition of a fanciful vagary, I little thought that I should be closeted for nineteen days with twenty-six of our ablest men—archbishops, ex-chancellors, statesmen and lawyers—elaborating answers on similar questions! . . . I must learn your art of patient and courteous elaboration in dealing with minds deeply serious and earnest and able, but having a twist towards Ritualism. . . . I cannot express to you the sense of responsibility I feel in the view of the resumption of our sittings. All the Commissioners are on the most cordial terms of mutual good-will; *we* have a decided working majority, and no overpowering opponent, or indeed leader, on either side. Every question has its deserved attention without reference to the proposer. Such an opportunity of liturgical revision has not occurred since the first formation of Edward VI.'s first and second liturgies. You will be interested in hearing that there was exhibited to the Commission the MS. Prayer

Book, passed by the Convocation, and attached to the Act of Uniformity. I had the book only for ten minutes in my hands, and saw that there were several corrections not certified by any marginal initial; therefore, whether they were introduced before the Convocation signed, or in the passage of the Bill through Parliament, is uncertain, only as the MS. originally was copied for the Act as a standard, we must presume that it had received what was thought a final revision.

*To Rev. J. Venn, Hereford.*

*June* 2, 1868.

. . . I fought hard to get in a few words that our chief objection to light and incense was their countenance of Romish vows renounced at the Reformation. W. Payne Smith stood with me shoulder to shoulder; hitherto we had worked together in the same direction in every particular. I should like your thoughts on a point now before the Commission, the division of the Services. It was one of the struggles of the reformers that there should be no Communion without a sermon, and that at the chief Service there should be the larger infusion of Scripture which our morning-prayer contains. Where must we draw the line? If there are two Services in the forenoon, say at 10 and 11.30, and the three Services may be taken alone or in combination, it will allow of more than 150 varieties. Where is uniformity?

*To the same.*

*June* 12, 1868.

The Bishop of Oxford said that after the care I had bestowed upon the investigation of their labours, he should like to give the reasons for not adopting my suggestions, nearly all of which had been discussed by the Committee, and in some of which he concurred. He went at great length and with much candour into the reasons which had regulated the selection, especially the passages in the Burial Service; though he did not convince me, yet I saw that the rest of the Commission

were satisfied. On the whole, I cannot regret the labour I have bestowed, and I trust the new Lectionary will prove a great benefit to our Church.

*To Rev. C. J. Elliott.*

*May* 15, 1869.

Many thanks for 'Garratt' and the Councils up to the seventh century. But my concern at present is with the ninth century downwards. I should still like to ascertain whether the British councils forbid parents to be sponsors. The Sarum use did not forbid them, so it is not of much importance.

*To the same.*

*June* 4, 1869.

I see that I shall be placed in the forefront of the discussion on the Lectionary. It comes on next Thursday. My special objections are to the

(1.) *Apocrypha*, even to a single chapter.

(2.) The restriction of the third service Lesson to the Gospels or Acts, not Epistles. 'Jesus, not Paul.'

(3.) The option of the holy-day Lessons for those in the Sunday Lessons, on *Sundays;* allowance of Apocrypha on Sunday giving too great a license.

The alternative Lessons.

The passages in Burial Service.

*To the same.*

*June* 12, 1869.

On Thursday my proposal that the Apocryphal Lessons be wholly expunged from the calendar was negatived. . . . All my other suggestions were negatived on the ground that there had been a divided opinion upon most of them in the Lectionary Committee *after consultation*, and, therefore, the Commission ought to be guided by the majority of the Commission in details. The Bishop of Oxford argued very candidly against

my proposals, saying that in some he fully concurred, but had been overruled, and as chairman of the Committee thanked me for having made the investigation, as it was much more satisfactory to him than the adoption of the report without investigation. Thus we were most friendly.

His missionary principles* were fixed and unalterable; but at the same time, he never forgot to enlist in the good cause all such collateral aids as were not inconsistent with these principles, or obstructive of them. 'The earth is the Lord's and the fulness thereof,' was the motto happily suggested by the late Prince Consort for the Royal Exchange; and this was his maxim also, and faithfully did he obey it. Winds and waves fulfil the law of the Most High, and we are not to forget that the same Supreme Ruler who is the God of Grace is also the God of Providence, and that all things, temporal as well as spiritual, are to be used by His servants and may be guided by Him.

Under this conviction, though he had no special love for philology and phonology, when it became necessary to construct a scientific alphabet to record languages hitherto unwritten, and as the earlier attempts at writing some of the tongues of West Africa had become obsolete and unintelligible owing to the want of some philosophic system—no sooner did there seem to be a fair opening into the Yoruba Country, than he threw himself, heart and soul for the time, into the question of phonetics, thoroughly examined Pitman's process and repeated his experiments, canvassed other essayists in the same branch, consulted (as his Journal records) Chevalier Bunsen, who had always taken a lively interest in the Society, and

* See p. 254.

especially its German agents, and, in conjunction with Professor Lepsius, of Berlin, devised a scheme, taking the ordinary Roman alphabet for its basis, which has been widely recognised as adapted for its object, and proves amply sufficient, with but some slight modification, for the rendering of the Holy Scriptures and the Book of Common Prayer into the languages of those whom, not having seen, he so dearly loved.

It was this feeling that led him to throw himself ardently into the development of native industry in West Africa. Every native merchant who visited him—and there were few who did not—was urged to collect and transmit to him specimens of the products of his country. He did not rest until he had proved by careful analysis the superiority of Sierra Leone arrowroot, and had seen it take its independent place in the home market. He procured well-chosen samples of the wild cotton of the Gold Coast, and had them tested at Manchester. He visited that great city and most of the large towns of Lancashire ; and his accurate calculations, business-like expositions, and later on, his investigation and audit of accounts, were the marvel of those most active merchants. He arranged for the careful training of two or three negroes in Kew Gardens, and thereby interested the Director, the late Sir W. Hooker, so that he was ready to recommend the establishment of a Botanic Garden at Lagos. He also provided for the medical education in England of three negroes, who have since done well in the employment of Government on the West Coast. He found means of reaching the late Prince Consort, who had before honoured Dr. Krapf with a personal interview, when he first brought to England the tidings of those wondrous discoveries in East and Central

Africa, of which that missionary with his colleague, Rebmann, was the pioneer, and the Prince had then entrusted him with a present of an Arabic Bible and a clock, to be given to the Imâm of Muscat, the Suzerain of the Sultan of Zanzibar, with a representation of the folly and miseries of the East African Slave Trade. His Royal Highness now welcomed the efforts for the civilisation of Western Africa, admitted the Rev. S. Crowther, now the Negro Bishop of the Niger, to an audience at which her Majesty was also present, and took his share in the philanthropic movement by the presentation of simple mills and machines for the use of the native chiefs. All this time Mr. Venn was most unremitting in his efforts to maintain the African Squadron. Memorials, memoranda, deputations, to the Foreign Office, the Colonial Office, the Admiralty, never failed to be presented at the right time.

Correspondence that of itself would form a volume attests the thoroughness with which he entered into the scheme for the navigation of the Niger—that scheme which is already bearing such wonderful fruit in the Niger Mission, though as yet but in its germ. The welfare of Africa, his childhood's love, often brought him into contact with Lord Palmerston, himself equally in earnest as to the suppression of the slave-trade, who always evinced for him the greatest respect and regard.

The following documents bear on this subject :*

*Memorandum by the Rev. Samuel Crowther of Interview with the Prince Consort, inserted by Permission.*

WINDSOR, *November* 18, 1851.

At 4.30 p.m. Lord Wriothesley Russell kindly took me to the Palace to see Prince Albert by appointment. On our

* See also Notice of African Commerce, Appendix L.

arrival at the Palace the Prince was not in; the servants in waiting went about to seek him. In about ten minutes he sent to ask us into his private room. We met him standing by his writing-table. Lord Wriothesley made obeisance and introduced me to the Prince. A few words of introductory remarks led to conversation about West Africa, Abeokuta particularly. The Prince asked whether we could find the place on any map, or thereabouts. I then showed the large map from the Blue Book which was opened partly on the table. About this time the Queen came in, and the Prince, looking behind him, introduced her to Lord W. Russell, but in so quick a way that I could not catch the sound. The Queen and he turned towards the map to find out Abeokuta—Sierra Leone—where the slaves are liberated; the Queen joining him.

I produced the small map which Samuel [Mr. Crowther's son] made from the large one; the places were found better—the name Ifé on the map called the symbolical letter out, which was explained. Before the explanation of it, I told them the tradition which is in Ifé, as to its being the first place in the world where all mankind derived their origin, as well as the new moon, the stars, the sea, and all rivers took their rise, which amused them very much; when I told them that no man coming from the white man's country is permitted to see the places where the beginning of those things are said to be seen in Ifé, but the friends only, it amused them very much. As Lord W. Russell doubted whether I was aware that the Lady who took so much interest in the interview was the Queen, he made use of the words 'your Majesty' once or twice that I might take particular notice, especially as she did not come in state, but simply like any other lady. The Prince was anxious to find other places in the large map, but the lamp was not bright enough, so he requested the Queen to raise it, which she did. When the Prince wanted to open the map wider it blew the lamp out altogether; there was a burst of laughter from the Prince, the Queen, and Lord W. Russell. She hastened to the chimney-

piece, and got two candles lighted immediately, and advised the Prince to remove to a larger table in the centre of the room. Lagos was the particular object of inquiry as to its facility of trade, should the slave-trade be abolished, which I pointed out as I did to Lord Palmerston and Sir F. Baring. She asked what did Lord Palmerston and Sir F. Baring say? I told her that they expressed satisfaction at the information. The Prince said, 'Lagos ought to be knocked down by all means; as long as they had the lake, as he called it, to screen themselves, and the men-of-war outside, it is of no use.' I related the mischievous disposition of Kosoko, his combination with the King of Dahomey against Abeokuta. When the slave-trade was much crippled by the ships of war—then came the attack of the King of Dahomey upon Abeokuta. She was surprised to hear of the courage of the Amazons, but when she heard of their slaughter, she was moved with sympathy. Every mention of the King of Dahomey was heard with expressions of dislike at the cruelty of the barbarous king.

In looking on the small map again they were surprised to find such populous places still in West Africa, especially Ilorin, estimated at 70,000. The Prince asked whether the people of Abeokuta were content at merely getting something to eat, and merely having a cloth to cover themselves. I told him they were very industrious, and are fond of finery, as well as inquisitive to get something new. He then said, 'That is right, they can easily be improved.'

I told them of the reception of Mr. Beecroft, the British Consul, by Sagbua. On our visit to him the chief first seated Mr. Townsend, and then addressed himself to the missionaries, 'I consider you as my children;' but when he turned to Mr. Beecroft, and embraced him, said, 'You are my father,' and that the general request of the chiefs, both in public and in private, was, if he was in earnest to introduce legitimate trade, he should abolish the slave-trade at Lagos as soon as possible.

Lord Wriothesley then introduced the subject of the perse-

cutions at Abeokuta, especially the firmness of the female Christians. The Queen was highly pleased to hear of it. Lord W. Russell then mentioned my translations into the Yoruba language. He told the Queen the proverb about the Agiliti, which he requested me to repeat to her Majesty, that she might hear the sound of the language, which I did. I repeated the Lord's Prayer in addition, that she might hear it better. She said it was soft and melodious, and asked with what language it was classified. I replied, 'Mr. Vidal has not been able as yet to classify it with any of the languages, on account of its peculiarity.' Lord Wriothesley mentioned Mr. Vidal as an extraordinary linguist. I told them that he was very clever indeed, that even now the proofs of my translations are sent to him to revise before they pass through the press, which quite astonished the Queen and the Prince. Lord Wriothesley then said to the Prince, 'It is not the Germans alone who have the talent for languages, but Englishmen also.' The Prince did not reply much to that.

The Prince's attention was again directed to the map. When we were finding out places, the Queen and Lord Wriothesley were engaged in conversation about a certain pamphlet and the Bishop of —— about five minutes. They ended with a smile, and the Queen said, 'I hope Mr. Vidal is not going to teach that in Africa.' As Lord Wriothesley looked towards me, as wishing me to say something, I said, 'I believe Mr. Vidal is truly evangelical in his views,' and that I believed he would be truly a nursing father to our West African Mission.

Lord Wriothesley informed the Queen of my having seen Sir H. Leeke, who rescued me from slavery many years ago, which interested her very much. She was told that Mrs. Crowther was recaptured in the same way. The Queen then asked whether Mrs. Crowther was in England. She inquired of Lord Wriothesley of my family, and of Sally Forbes Bonetta, of whom I told her. They asked whether she was a princess. I told her she was in no way related to the King of Dahomey,

but may be related to some Yoruba chiefs. The Queen then withdrew with a marked farewell gesture.

The Prince and Lord Wriothesley took up the conversation of the squadron—its narrow escape from being withdrawn some two years ago. Lord Wriothesley said: 'My brother stood firm with Lord Palmerston for it.' The Prince said: 'Yes, they helped me.' He then looked into the map again, and, pointing to Lagos, asked: 'What is now to be done?' I said: 'Nothing more than what the chiefs and people of Abeokuta have requested Mr. Beecroft to do, in order to introduce lawful trade—remove the slave-traders from Lagos, introduce lawful trade there, and the resources of the country up to the banks of the Niger will be called forth.' I told him of the increase of our palm-oil trade at Badagry since the establishment of our mission there; whereas, before that time, nothing scarcely was expected from that place. With this our conversation concluded, the Prince withdrew, and we returned home. Lord Wriothesley could not restrain himself from breaking out on the way with expressions of thanksgiving to God for the success of the proceedings of the day, and for the kind and attentive reception of both the Queen and the Prince. Lord Wriothesley said the Queen was not much short of half an hour with us, and we were an hour and a quarter together with the Prince.

*H. V. to Mr. James Quaker, Native Schoolmaster, at that time in charge of the Freetown Grammar School, Sierra Leone.*

*September* 23, 1853.

I am truly glad to hear a good account of your endeavours to carry on the school—imitate Mr. Peyton in being instant in season and out of season. The duties of the school are not half comprised in the school hours—more than half the success depends upon what is done before and after school hours, in the preparation of work, in extra instruction to those who need and desire it, in manifesting an interest in the spiritual state of the boys, in seeing their friends, etc.

You will need constant prayer, and earnest prayer for grace to persevere in all these duties, upon which the real efficiency of the school depends. May the grammar school never lose the true missionary character which dear Mr. Peyton stamped upon it!

*H. V. to the same.*

*November* 29, 1853.

I have to thank you for more than one letter which you have written to me since I last wrote to you. But never wait for mine. I am always glad to hear from you, especially now that more responsibility rests upon you. . . . Let me have full reports of your labours in the classes, and in your spiritual endeavours to benefit your scholars in private. Be a spiritual friend to your pupils—there is no higher or more honourable work than to be so employed; it is feeding the lambs of Christ, and a proof of love to Him not unworthy of an Apostle. But to keep this up you must be much in private prayer, and daily study of the Scriptures. Live near to God, and He will endue you with all the gifts and graces which you need for glorifying Him in the station in which He has placed you. Do not grudge giving your schools and pupils extra time after school hours. Nothing can be done without devoting ourselves to our work, and sacrificing our own ease and comforts. . . . I hope you interest yourself in the industrial employment which Mr. Peyton introduced. In India, New Zealand, and all our missions, an industrial department is being added to our schools. Give me full accounts of what is doing in these respects, the cotton cleaning or cultivation, or any other employment. Do not forget England's social advancement, and that it has all sprung from God's blessing upon her industry.

*H. V. to the same (on his Ordination).*

*October* 16, 1856.

My dear Friend,—I must first heartily congratulate you, and thank God, upon your admission by the Bishop to holy

orders; and I pray God that you may ever bear in mind the true glory of the clerical character, namely, to be like Christ in His mission to a fallen world, not only proclaiming His message of redemption through His blood, but following His example by becoming the servant of all, and stooping even to wash the feet of His disciples. The rule for all Christians is, 'He that exalteth himself,' etc. But it is doubly incumbent upon the minister of Christ, and I have long observed that it is more obviously and certainly manifested in his case than in the case of others. Seek at all times to lie low before the Cross of Christ, and then you will be content to lie low before your fellow-men, and wait the Lord's time for such exaltation in the eyes of others as He may appoint.

The following extracts contain wise advice when there had been intestine quarrels:

. . . You did quite right in avoiding any irritation with ——. Set before yourself the example of Nehemiah—look beyond all the petty personalities which, like flies at this season, buzz about eyes and ears. God has called you to elevate, by Christian education, your countrymen. 'You have a great work to do,' why should the work stop while you go down to have a palaver? I had wished to write to —— by this mail, but cannot do it. Lift him up out of the jealousies and suspicions of brethren, by which Satan is now permitted to sift him.

. . . I will not attempt to adjudicate between —— and yourself. I will not censure one while writing to another. But I earnestly write to each of you, separately, to bury in silence all past differences, and to unite in love, candour, and mutual confidence, for the solution of the great problem, how soon the C. M. S. may safely withdraw its operations from the colony, and leave the native church to its own agency and pecuniary resources. Better hasten such a severance than run the risk of bitter controversies. . . . 'Where envying and strife is, there is confusion and every evil work.' In the same passage the

Apostle exclaims, 'Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with *meekness* of wisdom' (James iii. 13). Respond, my dear friend, to this appeal; say, 'Whoever else falls out, I will not be drawn into the angry vortex; '*meekness*' shall be bound upon my head as a chaplet of honour.

. . . My thoughts are continually resting on Sierra Leone, and upon the effect which the letters sent by the last mail may produce. I hope you will make a point of seeing my letter to ——, and enforce my entreaties as far as they approve themselves to your judgment. We naturally shrink from 'abasing ourselves,' yet this is the very essence of the excellent grace of humility: and to encourage us, the richest promises are attached to that grace. 'By [*marg.* The reward of] humility and the fear of the Lord are riches, and honour, and life' (Prov. xxii. 4).

. . . The best consolation under domestic or any other trials is found in more entire devotion to the Lord's work. If, indeed, we look too much at *the work itself*, we shall meet with plenty of disappointment; but if we keep the eye of faith upon the Master we serve, there is great consolation even in the midst of failures and disappointments.

It is a pleasure to be able to append the recollections of two who knew him well.

The Earl of Chichester, since 1835, President of the Church Missionary Society, has contributed the following 'Recollections':

Among the friends I used to meet at Highbury were—the present Lord Teignmouth, Sir J. and Lady Stephen, the Trevelyans, E. Bickersteth, Baptist Noel, Charles Hodgson, etc., etc., besides some of the most interesting of our missionaries, students from Islington, Bishop Crowther and his family, and other African Christians.

H. Venn had a wonderful talent for drawing out a missionary, both at his own table and in the more august presence of the C. M. S. Committee. He did this, not by leading questions, but by saying, 'Now, Mr. ——, what have you to tell us?' Then, if the witness hung fire, he was prompted by 'You have seen so and so, now tell us about this.' The process always answered. I was once dining with him at Highbury, when the party consisted of four German students from Islington, and one German missionary. The conversation began by a discussion upon a corn-mill which Prince Albert was to send as a present to the chiefs of Abeokuta. H. Venn and I had been to several shops, and the engineers recommended a handmill with steel grinders, instead of stones, because it was supposed that the natives would never learn to dress mill-stones. H. V. asked one of these young Germans whether he could teach them, if he went to that country. 'Oh yes,' he said, 'I have dressed many myself. My father was a miller at our town.' It appeared afterwards that four out of the five had either dressed mill-stones or seen them dressed.

On one occasion, when there were none present but German missionary students, they were asked to tell Venn and myself frankly whether they preferred Basle to Islington. On the whole they seemed to consider the latter quite equal to the former in all essentials; but added, that they missed one German practice very much, which was, that at Basle it was a daily custom for each brother to retire to his own room or another's, that the two might join in mutual intercessory prayer. They said that the English, though quite as earnest Christians, were too *reserved* to do this. These young men always seemed to feel quite at home with H. V. after a few minutes' conversation.

My dear friend's conversation was always interesting, from the number of incidents and sayings he remembered of great and good men, and few have had the advantage of so large an acquaintance with men of various characters and positions. Some of these recollections were told with a great deal of

genuine humour, and others with an evidently solemn sense of the great truths and great issues involved.

Of the great and good men who seemed to me to appreciate him most, I should name Archbishop Sumner and Chevalier Bunsen.

He had great industry and power of application. He was an old man when he served on those two Royal Commissions —one on Subscription to the Articles, and the other on Ritualism. Whatever might have been his previous acquaintance with the laws and history of the Church of England, I believe that few of the members of those Commissions came to the consideration of the subject referred to them with a fuller or more accurate knowledge of the questions involved. I was astonished when he used to tell me of the books which he had read up in order to qualify himself for these duties.

Though he held his own opinions very strongly, he was essentially a man of what Butler would call 'a fair mind,' having a just estimate of his own powers, candid and honest towards all who differed from him, open to receive the truth from whatever quarter.

He has sometimes asked me whether I thought the principles or practice of the C. M. S. too narrow; and on my saying, that theoretically perhaps I did think so, but that the system worked so well any change might be dangerous, he used then to say: 'But, my friend, it is just in these sort of things you should put us right.' And then we had a free discussion upon the whole question, ending in the mutual conviction, that we had better adhere pretty much to the existing system. Within the last two years of his life, in speaking of Ritualism, he said very solemnly, and with tears of thankfulness in his eyes: 'With all these errors and superstition, there is a marked work of the Spirit going on in this country. A. B., with all the nonsensical practices observed in his church, preaches the Gospel, and souls are converted. Fifty years ago his sermons would have been called methodistical.' And so, again, of the irregular

evangelists, male and female: 'there is much in some of their proceedings which I cannot quite approve, but they are doing a great work. Evidently the Holy Spirit is working with them, and I rejoice and thank God.'

He had a very strong conviction that in successful preaching the power was rather of God than of the man—the Spirit working in the hearts both of preacher and hearers. He applied this to his grandfather's preaching at Huddersfield, and maintained that his sermons in print would not be more striking or effective than those of many modern evangelical preachers.

I always fancied, that from his residence in Hull, and his visits to Huddersfield to collect information about his grandfather's ministry there, he imbibed a good deal of the true Yorkshire character, of which I should say that these were salient points—an honest bluntness of manner, a very shrewd appreciation of character and conduct, with a large and warm heart. . . .

No one had a firmer grasp of Christ as an all-sufficient Saviour, and of all the great truths of revealed religion. In a conversation upon these subjects with Sir James Stephen, the latter exclaimed: 'My dear Henry, it is impossible for a man like you, who dwell in a castle of certainties, to have any sympathy with such a poor doubting fellow as I am.' The two brothers-in-law thoroughly understood and appreciated each other.

The following letter from Lord Chichester to Miss Venn thus supplements these Notes:

I am very glad that your brothers are preparing a memoir of your dear father. The characters of such men are the common property of the Church. If they can only be described with sufficient fulness and accuracy, they become lights to other pilgrims on their journey, and valuable additions to the great 'cloud of witnesses.'

My long and increasing attachment to the C. M. S. leads me to regard your father's life and work more in connection with that Society than from any other point of view.

The best years of his life and a large portion of his mind and heart were gratuitously devoted to this noble service. His great industry, and his wonderful knowledge of details, aided by a sound judgment and discrimination, made him an invaluable correspondent with our missionaries, as well as a most efficient Secretary. Hence his great influence in the councils of the Society.

The same characteristics made him the most important and respected member of numerous deputations to Government, on various questions connected with our foreign missions. During more than thirty years I was in the constant habit of going with such deputations to the heads of different public departments, and have always come away impressed with the fact that whatever weight was due to the deputations, and whatever impression made upon the Queen's Minister, was mainly owing to the clear, intelligent, and business-like statements of our honoured Secretary. I know that this was the opinion of several of the Ministers with whom I conversed upon the subject afterwards.

But perhaps your father's greatest service to the Society and to the cause of missions was his firm unflinching adherence to the great evangelical principles upon which the Society was originally founded. I do not think it is too much to say, that his influence in the Committee had a large share in the uninterrupted maintenance of these principles. He not only gathered from the text of the New Testament that it was by preaching Christ crucified that sinners would be drawn to Him; but he knew also from the history of the Church that all other means had proved failures: such, for instance, as baptisms without previous instruction, or imposing ceremonies unintelligible but attractive to the native mind. These might produce, and no doubt have produced, large numbers of nominal converts, but

few, if any, proved by their subsequent lives their true conversion to God. I scarcely know a more instructive contrast than that which everyone may observe in reading the letters of Francis Xavier on the one hand, and on the other the reports of our own missionaries in India and other heathen countries. Your dear father thoroughly understood the difference between making converts and saving souls, and consequently his great influence in the C. M. S. was always in favour of preaching the Gospel in a manner to be understood by the natives, and of instructing adults and children in Scripture truth before admitting them to baptism.*

The great Society in whose service he laboured so long is distinguished no less for the blessing which God has vouchsafed to its missionaries than for the practical character of its missionary work. No man has, under God, contributed more to these results than my honoured friend. And so long as the same principles prevail in the councils of the Society and regulate the course of our missionaries, may we expect the same solid results.

He was so thoroughly imbued with the great evangelical principles upon which the C. M. S. was originally founded, that he became at once the most authoritative expounder of these principles, and the most able and consistent administrator of the Society's work.

Miss C. E. Stephen's 'Recollections' of her uncle are also added. They derive, perhaps, an additional interest and value from their being the estimate of one whose associations were not confined to those over whom Mr. Venn exercised a leading influence.

My father† used to say that my uncle lived in a 'paradise of

* His 'Memoirs and Letters of Xavier' is a book that should be read and studied by all the friends of Missions.

† The Right Hon. Sir James Stephen, K.C.B., who married Mr. Venn's second sister.

certainties;' and so indeed he did. It was a paradise for others as well as for himself. The effect of his 'steadfast, immovable' grasp, not only of divine things, but of all the deeper and broader truths of human nature, was to re-assure weaker souls, and by the sense of stability and security it imparted to afford a shelter for the freest play of natural feeling and of innocent merriment. Indeed, his abundant racy humour and his unfailing sweetness of temper made a perpetual sunshine around him in family life. To me there was always a strange sense of freedom in his presence. He could afford to sit loose to trifles, and there was nothing severe in his positiveness. He would give his opinion with characteristic decision even upon subjects on which he had no special knowledge; but he would welcome everyone else's opinion, however opposite to his own, and however inferior to his their experience or information. In his capacious sympathy he would find room and tender indulgence for everyone's fancies; even for the minutest of feminine weaknesses. None but those who lived in close daily intimacy with him could fathom the self-denying tenderness of his dealing with others. There was no talk about it; no apparent putting of himself on one side. Yet somehow the smooth sides of things did invariably turn towards others; and anything troublesome or uncomfortable would naturally gravitate towards him, and be silently disposed of by him, unless we were perpetually on the watch to prevent his already overburdened strength being spent in sparing us young and idle ones some little discomfort. Not that he would treat anyone as idle or useless. On the contrary, he would set us all to work, and would even at times work the willing and able ones rather hard. He was open-handed in everything, and would willingly give anyone a share in his work. The impulse to give was most characteristic of him: time, money, sympathy, attention—all were ready to be bestowed at a moment's notice. But there must have been a stern self-control ordering everything, for there never was any waste, or any running short. He had to a remarkable degree

the power of keeping things in their proper places; of laying aside the most anxious work when his part for the time was done. He would go out from heavy work into his garden for a spare ten minutes with a mind as free as if Salisbury Square had never existed. No one surely ever had a keener delight in nature, or enjoyed it with a more elastic freshness of spirit. Those were indeed happy days when, after endless patiently accepted delays, he would at last get free for his short yearly holiday, and would abandon himself with the innocent whole-hearted glee of a child to the enjoyment of expeditions on the Scotch or Welsh hills—barometer or spy-glass in hand, full of schemes for measurements to be taken, or observations to be made, but first with almost equal interest choosing points of view for the sketchers of the party, and comfortable resting-places for the less active ones. And then in the evenings how he would delight in the hour or two spent together in talking over the adventures of the day, or telling stories (and who else ever told them as he did?) of old times, or in reading and discussion. One year I remember his choosing the Epistle to the Romans for our evening reading, and many and lively were the discussions to which particular passages gave rise. He made it wonderfully easy for the younger generation to speak their minds to him, even upon points of difference of a very serious kind. He met one with such downright fairness and respect for whatever was serious and genuine that it was impossible not to be frank with him. And to me, at least, though there were to the last some points upon which I could not see 'eye to eye' with him, there was in his utterances upon religious subjects a weight of testimony such as I think but one other human voice ever carried with it to my mind. It was not the fact of his 'certainty' that so impressed me, but a sense of the depth of the experience out of which his convictions had been wrought. The texture of his faith was of an extraordinary solidity; and to those who knew him long and intimately, it derived an

awful authority from the holiness and the pure uprightness of his most faithful life. None who so knew him could fail to know certainly that his life was fed from within by a deep and fresh spring of 'living water, springing up unto everlasting life.'

C. E. S.

## CHAPTER VII.

### LETTERS, 1846—1872.

THE following pages are from Mr. Venn's letters, chiefly to members of his family, during the busy years of his Secretariat.

*To his Daughter.*

(Farewell visit of Bishop D. Wilson.)

C. M. HOUSE, *August* 25, 1846.

Yesterday evening I went to Mr. Wilson's, at Barnsbury Park. There were nearly fifty people collected in the library—tea and coffee were handed about. The Bishop was not present, but in about an hour he came in, and after shaking hands with a few of us who had come in since dinner, he sat down to expound. He took 1 John i., and spoke very affectingly and strikingly upon his going to India, in the spirit of that chapter, and the duties of people in England to make greater missionary exertions. Then, after a prayer, he gave his blessing, and we came away. This morning I came here, and have been deeply interested by the taking leave of the Bishop of Calcutta. Lord Calthorpe was in the chair, and the Bishop of Oxford was present and made a beautiful address to the Bishop of Calcutta, who then spoke to the Committee in a very serious and affectionate way; and then, after a prayer by Mr. Jowett, he left us. I am now going to dine at Lord Calthorpe's.

*To the Earl of Chichester.*

(Maynooth Grant. What are National Sins?)

HIGHGATE, *February* 10, 1847.

MY DEAR LORD,—I am greatly interested by the remarks which you were kind enough to send me on the propriety of

attributing divine judgments to particular acts of Government. It was very satisfactory to find that there are so many points in connection with this question which we hold in common such as that.

1. National calamities (famine, pestilence) are to be regarded as national punishments from God for national sins.

2. Under national calamities it is the duty of every man to confess and repent of whatever his conscience tells him have been national sins.

3. It is his duty also to stir up others to similar confession and repentance.

Nor should we, I conceive, differ as to the *importance* of the act of Government in endowing Maynooth and holding out a prospect of a national payment of the priesthood. Whether such measures are right or wrong they are emphatically 'national acts,' and must have an important bearing upon the moral and religious interests of the nation.

Your lordship will probably call upon me to admit, further, that a statesman may, upon Christian principles, and after prayer to God, feel it to be his duty to support these measures. This I allow, because in matters in which God has not clearly defined our duty, but has left us to the direction of our judgment, when properly enlightened and informed, men are found on opposite sides of the same question who are equally desirous of doing what is right. In common life we see many cases in which men fall into mistakes most injurious to their own welfare or that of their children, even when they have been most desirous of doing right.

But nevertheless, such political measures as I have alluded to may constitute *national sins* and bring down national judgments. The quality of a 'corporate' act is not to be judged of by the motives or character of some of the parties, or even of the majority of the parties concurring in such act. It must be judged of upon other principles, which principles are involved in the definitions belonging to the three first positions, and in the nature of national acts and national punishments.

An objection may here arise which it may be well to obviate. Can it be said that a man participates in committing a national sin, without incurring personal guilt? To this I reply that even in the case of an autocrat an error in judgment may be a national sin, and bring God's punishment upon a nation. Your lordship will not be at a loss to refer to examples in Scripture; *e.g.*, not a word is said as to David's sinful motives in numbering the people—it is easy to conceive that many of his devout councillors might have concurred in the measure. The solution of the apparent difficulty appears to me to be in this, that the guilt of participation in a national sin is of that remote and undirect nature to which we do not attach the name of sin, and which the Lord we serve will not impute to us as sin. The guilt, if any, is to be thrown, as it were, further back in a man's life than the period in question. It consists in the habits and prejudices and neglects of mental training and education, and in still more remote and subtle faults—such as, I conceive, made a legislator of old to exclaim: 'Who can tell how oft he offendeth? Oh, cleanse thou me from secret faults, as well as from presumptuous offences.' I can hardly term this attempt to obviate an objection a digression from the main subject, because it prepares us for the practical conclusion as to the duty of each party under the circumstances in question. I fully agree with your lordship in repudiating the reverse reasoning from the judgment to the quality of the political measure. I was not aware that anyone had done this in any noticeable form. Yet a national judgment may be the means of throwing light upon past acts and measures, of enabling us to view them in new connections, and to form a truer judgment upon them; just as in private life a season of adversity causes us to see many parts of our past conduct in a very different light from that in which it appeared to us at the time, and to humble ourselves before God for things of the propriety of which we never before doubted, and we had been accustomed to vindicate in all Christian sincerity. At least, I can say that this, alas!

has been too often my own experience. I conclude, then, that if any person is convinced in his own conscience before God that certain political measures have been national sins, and that they are of extraordinary magnitude and importance, and more especially if he conceive that they are contrary to every express command of the Word of God, he is bound to protest openly against them, to profess his conviction that they have brought upon us the judgments of God, that they are the lesson of the rod (Micah vi., throughout).

But at the same time he should take care to confess other enormous national sins, and not to give undue prominence to any one; for a partial repentance or humiliation cannot be genuine. The broken and contrite heart which God giveth hath respect to *all* His commandments: the neglect of the education of the poor in true religion, the reckless spirit of speculation, the oppression of many classes of inferior workpeople, the favour shown to the re-introduction of superstition in religious services in many quarters, the desecration of the Sabbath—such sins as these are not to be left out of account.

But above all, he who takes upon himself to call others to humiliation should take special care to acknowledge at the same time *his own share* in national sins. This duty is doubtless incumbent upon everyone who lives under the British Constitution, whether we have done all in our power and as wisely as we might have done it, to prevent national sins and to promote national reformation; and beyond such topics as may be brought before the public, whether we who profess our faith in the efficiency of intercessory prayer have sufficiently striven to aid our legislators by prayer to Him who has said, 'The king's heart is in the hand of the Lord; as the rivers of water He turneth it whithersoever He will.'

Pardon me, my dear lord, for this effusion of my thoughts upon the subject which you have started, and believe me to be, my dear Lord, very sincerely yours,

HENRY VENN.

*To Mrs. Fox, of Durham.*

(Death of her Son, the Rev. Henry Watson Fox, Missionary to Masulipatam.)

CHURCH MISSIONARY HOUSE, *October* 16, 1848.

MY DEAR MRS. FOX,—The intelligence of to-day, though not unexpected, has filled my heart with the deepest emotion.

Amidst the many overpowering thoughts in reference to the Society, to the Church, to myself, and to his family, I feel constrained to give expression in the first place to those of deep sympathy for you.

A mother's grief for the loss of such a son claims it from me. I know enough of a parent's feelings to weep with you. Yet I know enough of the feelings of a widow to gather even from that fact some topics of consolation. You and I have sustained a separation more cutting still. We have been schooled in the discipline which weans the affections from *all* below, and teaches us to look forward to the true scene of our bliss, in the reunion, in the Saviour's presence, with those we love. We know that the same arm which bore us through our deep sorrow can sustain us still; and the smile which has cheered our deepest gloom may yet cheer us again. And above all, we have learnt, I trust, so to make use of the Blessed Comforter—in His peculiar office as the Sanctifier of affliction—that we shall not at such a season as this be distracted with sorrow, but rather sustain the spirits of those who have been less experienced than ourselves in sorrow.

I must indeed apologise for writing thus freely to you, but there is a freedom in common grief.

I mourn for a brother—it is no common friendship which has here been severed. Each day that we worked together seemed to increase my love to him, and my admiration of the peculiar fitness of his talents for the work to which he was called.

His example I shall cherish, I trust, with much profit to myself, as a guide in the discharge of my office; and thus I rejoice

to think that the cause he so much loved will still be benefited by him.

I beg to thank Mrs. Hayne for the many kind messages she has sent me, but far more for those daily accounts which have given us the privilege of a kind of participation in the blessedness of that sick-room.—Believe me, dear Madam, very sincerely yours,

HENRY VENN.

*To the Rev. Charles Clayton, now Hon. Canon of Ripon.*
(Bishop Anderson's Consecration.)

*June* 21, 1849.

Anderson has given *great* satisfaction to all the persons concerned in his consecration. The Bishop of London expressed himself to me in the warmest terms of admiration at his heartiness and practical good sense. We had high testimony from Oxford of his attainments, but his health failed just before the examination, and he was not allowed to go in the schools for more than a few hours at a time. The consecration was very solemn, and far more agreeable to my feelings than I could have expected amidst such display. I accompanied Anderson to his ship at Gravesend, and took my final leave of him in company with his three brothers, on the forecastle, with his three boys by his side. My resolution almost failed me, but in a review of all the circumstances I have the fullest assurance that all has been ordered by the hand of the Lord.

Seventeen years of faithful oversight of the Native Church in Rupert's Land proved the truth of this forecast.

On a later occasion, Mr. Venn stood in doubt of a projected scheme, and thus expressed his apprehensions to the same friend:

I have had an hour's interview with ——. I saw him for a quarter of an hour yesterday, but was obliged to leave him; so we adjourned our discussion till to-day. It will be a relief to

me to pour out my thoughts to you, for your favourable view of him led me to speak more unreservedly than I ought to have done. He began most ungraciously by saying, 'I expected that you would not countenance anything which did not agree with your own notions; nevertheless, I should like to hear what you have to say.'

I stated that I could not judge of any such scheme until I understood on what principles it was to be conducted. He replied, 'Upon Church of England principles.' I said that term was indefinite, including the most opposite views on the sacramentarian question—both baptismal regeneration and the real presence. He replied that on the first point we should not probably agree, the second he had not studied.

I then said, 'Will you state in your scheme that the mission is to be conducted on Tractarian principles?' 'No,' he replied, 'I will have no terms but Church of England principles.' 'Will you put —— on your committee?' Here I unconsciously touched a chord. With far greater feeling than he had shown in any other case, he replied, 'I had, a few days ago, a delightful interview with him at ——, and I should like nothing better than to see you and —— acting together on our committee, as I am sure you might do.'

I pressed him upon one other point—the necessity of knowing what the conversion of the soul to Christ is, before we attempt to convert the heathen. This led him to say, 'Do you mean assurance? because I never held that doctrine; I cannot speak of myself or any friend as in a state of salvation, only of probation for future salvation.'

It is very long since I have had so painful a conversation with anyone—notions so loose, Christian doctrine so little thought about. His head seemed quite turned with his notion of his grand enterprise, yet on this he talked like a young lady. My colleague, Colonel Dawes, had a little conversation with him before I came in, and said afterwards, 'What a perfect bewilderment he is in about his future plans!'

Now, my dear friend, am I prejudiced and deceived? If not, what a sad thing that such an incompetent person should be put forward! Or shall we wait and let the ship put to sea without pilot and without compass, to beat about, the sport of winds and waves?

As I said at first, I merely write this because I am spending a solitary evening, and my thoughts trouble me. But the Lord reigneth; the earth may be glad thereof!

*To his Brother.*

C. M. House, *October* 14, 1851.

I must only send you a few hurried lines amidst callers and letters and work of various kinds—a mail to Africa to-day, a vessel to Badagry to-morrow, etc.; New Zealand to-morrow, etc. Then there has been a dreadful battle again at Badagry, and all the town burnt down; but the party adverse to the slave-trade were victorious. A war-chief and 600 men came down from Abeokuta to defend the missionaries, so I trust all this may be overruled to the advancement of our cause.

*To the same.*

(First Notice of the Victoria Nyanza.)

*January* 1, 1852.

. . . Dr. Krapf sent us long letters and journals; they caught fire, and we only received fragments. From these it appeared that Pfefferle died a few weeks after their arrival in Africa. Krapf went alone into the interior in a N.E. direction, was attacked by a hostile tribe, many of his party killed. Escaped under a shower of poisoned arrows; wandered in the forest alone till nearly starved to death; kept in a N.E. direction till he reached more friendly natives; came to a large lake on the northern side of the snowy range, and from thence *saw the Nile flowing* in a northerly course, a large river and well-known to the inhabitants as the river flowing through Egypt. But the result of his journey is to make him pause a few years till he

can procure fresh missionaries from home. We are waiting with deep anxiety for intelligence from the West Coast, Badagry, and Abeokuta; we expect to hear of the measures which the Government took to restrain Dahomey, and to repress the slavery of Lagos.

*To an Invalid Friend.*

*June* 26, 1853.

Before I begin work I send you a few thoughts which have occurred to me in thinking over our conversation:

*Divine Teaching.*—The standing text is, The 'Comforter shall teach you all things, and bring all things to your remembrance whatsoever I have said to you' (John xiv. 26).

1. Two branches of the Spirit's work:

'*Shall teach you*': As a teacher a scholar, shall make you understand aright what you read. 'Then opened He their understandings that they might understand the Scriptures' (Luke xxiv. 45). So also Lydia. So also the general prayer: 'Consider what I say, and the Lord give thee right judgment in all things' (2 Tim. ii. 7).

'*Shall bring all things to your remembrance*,' at the right time, to counteract a pressing temptation, to enable you to speak a word in season, to fill the soul with holy and substantial matter in communion with God.

2. How is Divine Teaching obtained? See Prov. ii. 9. Praying for and seeking earnestly and perseveringly this special gift as a gift.

3. What are the fruits of this Divine Teaching?

*Certainty:* 'We know that the Son of God hath come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ' (1 John v. 20). 'Ye have an unction from the Holy One, and ye know all things,' 'and ye need not that any man teach you' (1 John ii. 20, 27).

*Growth in grace:* 'That we henceforth be no more children, tossed to and fro,' etc., 'but may grow up into Him in all things.' Establishment and comfort of soul and every other precious gift of the Spirit. Study this subject till your mind is fully impressed with the reality of the work, with the fact that thousands are at this day taught of God—then pray for it, nothing doubting, for this is an absolute promise: no conditions. 'If any man lack wisdom let him ask of God . . . nothing wavering,' *i.e.* doubting (James i. 5).

*To his Children.*

(Death of his Aunt, Mrs. Jane C. Venn, on July 18, at the Age of 93.)

11, HIGHBURY CRESCENT, *July* 7, 1853.

How wonderful are the ways of God, and how far from our thoughts! When we parted on Tuesday, how little we knew what was before us! God has brought you into a scene not only of solemn interest, but which will, I trust, through His grace, be very profitable to your own souls. He foresaw all. He knew the hour and the circumstances under which our beloved aunt was to prepare for her departure, for her translation into His glorious presence; and while I was detained in town, He led you, my beloved children, to Hereford, to stand as it were on the confines of the eternal world, to have death brought very near you which you have only as yet heard about. I pray continually that you may listen to the lesson which He is teaching you—that you may so number your days as to apply your heart to wisdom: that you may look forward to the time when I, when each of you, will be called into God's presence, and stand before Him in judgment. I remember now it was just when I was going to college, forty years ago, that I stood beside the death-bed of my father; and though in much infirmity, I did at that solemn hour many times dedicate myself to the service of the Lord, and to live with eternity in view, and to keep myself unspotted from the world. Oh, may each of you offer up this prayer! I would willingly lie on a death-bed myself if it might be the means of fixing each of you in these resolves, and of bringing each of you into the full blessings of the covenant of grace for the rest of your lives.

*To his Sister, Lady Stephen.*

HEREFORD, *July* 18, 1853.

My beloved aunt's translation is drawing very near. She is now in a quiet slumber, from which I can hardly desire to see

her roused. Her last words, twelve hours ago, to John in the night, were full of consolation. Her state of mind previously since I came down has been just such as we could desire—no alarm when she spoke about her death, or firm but very humble confidence in the Saviour, and abounding love to all. I esteem it a very special mercy that my dear children are with me at such a scene. Had I known of her illness before they started, I should not have dared to bring them. But there is nothing here to distress or alarm—all is peaceful, and I trust that they will never lose the impressions of this interval spent on the confines of eternity. I have not forgotten your children before the throne of grace; we have presented them frequently, praying that each one of the generation below us may have this God for their God, and inherit the blessing of their forefathers.

*To his Brother.*

*February* 17, 1854.

I had a breakfast this morning at Sir T. Acland's, with our Parliamentary friends. The Government seem determined to withdraw the squadron if war requires it. But we hope that we may get some points conceded which will lessen the evil. I have just had a delightful visit from old Colonel Eckford, who commanded in the Punjab; he is just returning to India to command a division; fifty years since he first went out. His Christian conversation was more like that of a veteran missionary than a soldier, overflowing with love to Christ, and with blessings on all engaged in bringing souls to Him.

*Letter of Advice as to a Scripture Reader's Preaching.*

11, HIGHBURY CRESCENT, *April* 12, 1854.

. . . . I do not see any objection to your engaging —— as a Scripture Reader, nor to his assembling the people in St. ——'s Schoolroom; but I feel doubtful about your National Schoolroom, which is built upon a county subscription, and for

other reasons has more the character of a public church building. I think the Bishop would have ground for objecting to your taking the whole responsibility upon yourself of allowing such a use of the room. True, in ninty-nine cases out of a hundred you may do what you like with the room, but I think this would be the hundredth case. I also feel strongly that —— should not hold a religious meeting in the city at the time your church is open. In such a case his ministrations at once lose their character of being auxiliary to the Church and become antagonistic; in defending them you have, as in the former case, a prejudice, and a fair prejudice, against you. I think also that it is well for —— himself that he should clearly recognise the subsidiary character of his labours to your ministrations; if he is not content to come to you on these terms I should regard it as an indication that greater difficulties were ahead. If he cannot consent to the stipulation I state, I think it is clear that he should seek for ordination either in America or Melbourne or elsewhere, or that he should avow himself a preacher; but I earnestly trust that he will not take the last step. As an auxiliary to the Church he has a most wide and important field open before him, which few occupy, in which an example might be set for the benefit of the whole Church, and a revival under God's grace might be commenced in your congregation, of which you might have the joy of helping to gather in the fruit. These are my thoughts.

*Letter of Congratulation to a new-made Bishop* (*Sodor and Man*).

11, Highbury Crescent, *May* 31, 1854.

My dear Lord,—Though I was premature I was not faulty in offering you my congratulations upon your accession to an English See, and now that the event is, I understand, settled, I venture not only to renew those congratulations, but also to add my earnest hope and prayer that you may receive the wisdom from above which the post and the times eminently require.

You are called to take the helm of a ship among breakers—this is true in some sense of the Church at large, especially so of your diocese. I am myself deeply convinced of three things: First, that a party within the Church are driving and tempting us to give up the standard of Protestant truth. Secondly, that the friends of truth within the Church can never be brought together so as to act as one body in defence of their common cause. Thirdly, that the safety of our Church, and the continuance of the truth of the Gospel amongst us, depends upon the individual witness for the truth of its true friends, and the humble, devout, and believing action of each according to the conviction of his own conscience before God. May I take the liberty of expressing to your lordship on this occasion my earnest hope and prayer that you may be enabled to take up this independent position? We are taunted by Rome and its sympathisers with being a rope of sand, but in my view the truth and the spirit of Christ prove the centre and spirit of a *union* which will break down every other combination and make our Church once more the glory of the Reformation.

*To his Daughter.*

11, HIGHBURY CRESCENT, *July* 8, 1854.

My hasty letter of last night will have given you the disappointment of my delay in joining you. But I could have no hesitation in sacrificing my own pleasure to the cause of Christ, and such, I am sure, is the cause involved in the question now before us respecting the native Church in New Zealand. I am placed in the providence of God in a position in which no one else can stand just at present, and the matter cannot be deferred. It is not impossible that I may be detained beyond Wednesday. But think! the poor Caustons are deprived of their father—younger and once healthier by far than I—by death. If God preserves me to you a little longer, and gives me work to do which keeps me separate from you for a few days or weeks,

should we complain, especially as I am in better health this year than for the last many years. . . . We pray every day, 'Thy kingdom come'—the Lord honours me greatly by connecting my labours with the coming of His kingdom. Oh, what an honour! and we may be assured that blessings too are connected with the work and comforts to compensate for its self-denials.

*To the same.*

C. M. House, *July* 11, 1854.

The discussion this morning has, as I feared, rendered it impossible for me to leave town just yet. I have a conference with the Bishop of New Zealand and another Committee meeting before me. The sacrifice is great, but I trust that it is for the sake of the Saviour to whom we owe everything, and while I urge so many to go out as missionaries, I must not shrink from a few sacrifices on my part.

*To the same.*

*July* 23, 1854.

I have dwelt much in my own mind upon the text, 'While we have opportunity let us do good unto all men, especially to them that are of the household of faith.' Now, I have opportunity of assisting in conferring a great benefit upon the Church of Christ, and I am sure that if I were to sacrifice duty to the exceeding great pleasure of joining you, both you and I should suffer rather than gain by it. But I feel that I am now, while yielding to duty, providing in the best way I am able for your best interests.

*To a Son.*

*July* 27, 1854.

I have no better desire for you than that you may be all honoured of God by being made useful to His Church. These are the only honours I desire for you, as for myself; and see how God is pleased to accept these desires. Your father's

name is not likely to appear in any of the lists of this world's honours, but to have been instrumental in advancing the kingdom of Christ will be a better inheritance for you ten times over. Give up your heart to God; pray for His spirit to guide and sanctify you, and then look out for opportunities of good, and He will give them to you and bless them.

*To his Brother.*

11, HIGHBURY CRESCENT, *August* 16, 1854.

Praise God for the appointment of Frederick Barker to Sydney. Sir George Grey expressed himself highly pleased with the account of him. . . . All my spare thoughts are now devoted to the drawing up of suggestions for Barker and Perry to make the foundation of the Episcopal Church in Australia wide enough for a measure of comprehension. The colony is quite prepared for it, and longing to merge all sects in two—Protestants and Papists.

*To his Daughter.*

GRASMERE, *October* 8, 1854.

I selected this place to spend the Sunday in because, thirty-six years ago, I was with Mr. Wilberforce in this immediate neighbourhood, and used to come over on the Sunday to Grasmere Church. We are in a very quiet private hotel which was formerly a gentleman's house. The scenery is most lovely, the day bright and exhilarating. I have thought over all the events of the past thirty-six years. How has every event been marked by mercy and lovingkindness and forbearance on the part of my heavenly Father! with my staff I passed over this Jordan, and now I am become two bands. . . . . Oh that God may enlarge our hearts to a greater freedom in speaking of His love, and a more entire devotion to His service!

*To his Brother.*

C. M. House, *December* 12, 1854.

Hoffman and Chevalier Bunsen have written to me suggesting that some Protestant demonstration should be made against the Pope's decision of the Immaculate Conception. They think that it is such a handle as the Protestant Church has not had against Rome for three centuries; and they think that many of the German Popish Bishops might be detached if a strong document were put forth by the great Protestant Church. I talked the matter over with the Archbishop; he did not feel in the same way, thinking that if we are to begin to protest there are other more flagrant matters to strike at. How does the thing strike you? I met the Bishop of New Zealand at Addington, and the interview was on the whole a very satisfactory one. . . . I have also met the Bishop of Sydney; his spirit is all that I could wish; he has a large heart.

*To his Children.*

11, Highbury Crescent, *September* 6, 1855.

. . . I was much interested yesterday by Taylor's account of his visit with the New Zealand Chief to the Queen at Buckingham Palace, to present the tokens of submission to her Majesty from the chiefs. They were with her for half an hour; and she and Prince Albert made many inquiries, and showed much interest in the progress of Christianity in the colony, and sent back a message to say that she had the welfare of the New Zealanders much at heart. But the poor chief was much put out, and evidently rallied Taylor when he was with me yesterday in plainer terms than Taylor would translate, for not being informed at once that it was the Queen when she came into the room. As the chief said, a young lady came into the room, so mild and simple in her manner, and spoke in such a kind voice, that he thought she had been sent to prepare them for the

Queen's entrance, and so he took little notice of her for five or ten minutes, but kept looking at the door for her Majesty's entrance. Sir W. Molesworth introduced them. The presents were very graciously received, and are to be put in the armoury at Windsor Castle.

*To the same (when on the Continent for a short holiday).*

BRUSSELS, *September* 19, 1855.

. . . I started from Highbury this morning. The day was splendid; the hops partly picked, but those still standing most picturesque, and their elegant yellow clusters crowning the tops of the poles were beautiful. I employed myself in writing a few letters, which I sent off by the Dover post. We embarked at the Admiralty pier. The sea without a ripple, but a sea-mist over Dover, so that the town was hidden, as well as the coast of England. After a few miles the coast of France was clearer. The steamer shot like an arrow in a straight course through the unruffled mirror; the sea was a rich green colour, and we passed immense numbers of jelly-fishes with their full surface expanded, with four or five processes issuing from the concave side. They were all floating one way with the tide, and exhibited the wonderful adaptation by Divine Providence of each animal for the purposes designed. The queer mass of jelly thrown upon the shore becomes, when swimming with the tide, an elegant and striking animated being. So do not say of any of our fellow-men they are lumpish and useless; they have all their proper element and work, and when so employed may show forth their Maker's praise.

*To the same.*

FREIBURG, *September* 24.

Took a moonlight walk round the cathedral and the town, and found a point of view from which the moon, nearly full, shone through the wonderful fretwork of the spire—the effect very striking; like a pyramid of fire within the spire.

*To the same.*

SCHAFFHAUSEN, *September* 26.

We remained for two hours—till ten o'clock—first surveying the scene below the falls, then on a level with them. While below, the sparks from the ironworks, and the flames from the furnace chimney, added greatly to the effect of this moonlight scene, which is, without comparison, the most striking waterfall which I have seen. . . . At Zurich we arrived in time to walk to a promenade a little above the town, from which we had a view of a fine range of snowy Alps, all clear and prepared for sunset, which was a perfect one, the change of colour from their natural daylight aspect to the darkened foreground and bases, and then the flush of pink of the higher tops, ending with a burning gold upon the snowy tops, and then the sombre hue of the whole scene, yet with the deep green of verdure.*

*To the same.*

ZURICH, 27*th*.

. . . My rooms look on the lake; the moonlight view is delicious, and I was delighted with a phenomenon which I had never noticed before: the long sparkling reflection upon the lake took a variety of fantastic forms as the partial changes of the surface of the water occurred, from perfect smoothness to a gentle ripple. Sometimes the reflection was a pyramid with its apex to the moon, then it was gradually reversed, then it separated into several patches of light, then into a long column with a vase at the top. I gazed till I almost laughed out, as if the bright object had been an intelligent being trying to amuse me with its changes.

*To the same.*

LAKE OF GENEVA.

. . . After passing Lausanne, Mont Blanc opened upon us in its utmost majesty, gradually the lower mountains began to blush, then to light up, till at last the Dents de Morge (?), two sharp pyramids, blazed with glory; then the monarch assumed

* He retained to the last his exquisite enjoyment of natural scenery.

a pink garment, and all eyes gazed alternately at the bewitching scene and at the reflection in the lake. At last all retired into obscurity, whilst Mont Blanc riveted every eye for many minutes, and then assumed its stern white aspect, and so took leave of us.

*To a Friend on his Appointment to a Deanery.*

*October* 26, 1856.

I have waited for a day at home to express to you my most cordial congratulations upon your appointment to the deanery, and my most earnest hopes and prayers that it may equally contribute to your happiness (in the largest sense of the word) and the glory of Christ. I see in it the adaptation of a blessing to the service which the Lord's servants are enabled to render to Him, which marks a Divine dispensation. You have long had the talent of influence committed to you, you have 'occupied' with that talent as long as you have had strength and voice enough, and when these began to fail, your Master adds the talent of high station in the Church, that you may still serve Him in that particular line in which you have proved yourself faithful. I recognise also, as you do, the preparation which the Lord has given you for this post, in your previous exercises of discipline, as I can bear witness, at Geneva. I look back to that visit with praise and special interest, in respect of this event. And now, my dear friend and brother, what is before you? A multitude of plans will unfold themselves. I will only touch upon one point, which strikes me as very important. *Aim at the conversion of the souls of the clergy*—regard them as your flock. Be as faithful, as pointed, as personal, as you were to your people at C——. A bishop has not the facilities which you have in this department. His authority over them gives an official character to their intercourse. You can move more freely amongst the clergy of your own and other dioceses. Count your success by the individual souls you bring to Christ among the clergy. In this way you will 'render again to the Lord' according to His goodness in placing you in such a post

of influence. That word reminds me of the history from which it is taken. Many will enter the Deanery of —— to congratulate you, as the ambassadors did Hezekiah: 'What' shall 'these men see' or hear 'in your house'? This is my special prayer for you—the best which an affection I have felt for you, since we first knew each other as undergraduates, can form—this is the point of my congratulations.

*To his Brother.*

11, HIGHBURY CRESCENT, *December* 31, 1856.

DEAREST J.—I must not let the old year run out without a letter to you to commemorate all the mercies of the past, and to pray for mercies of the coming year; amongst which our frequent meetings will be counted most precious. J. spent Christmas Eve and Day with me, and then returned to Cambridge. . . . Things are managed very differently from our times; the examination begins Monday, 5th, and lasts three days, then ten days' interval, then from 18th to 22nd, then eight or ten days before the list is out. . . . I send a programme of our clerical meeting—is it possible you should be here? Edward Elliott and his wife will be with me, but plenty of room for you. I have had great work in settling the Polygamy question; far more opposition than I had expected sprung up, and I have had to search into fifty collateral questions; we had a long day's debate yesterday. . . . The importance of the question comes out more and more fully. My other question of the foreign ministers is obliged to stand over for the present.

*To a Son on leaving Home.*

1857.

It was a great grief to me that I was not with you at the last hour when you left this happy home, which you have so long contributed to make happy, to prepare for a further and more important flight next October. But you are constantly in my mind and in my heart. Hitherto you have been, in one sense, 'my boy:' now you take the first step towards a state of in-

dependence, and very quickly you will have to take your stand with men, and to act upon your own responsibility, without my guidance, and it may be when you cannot ask for my advice.

My prayer for you is, that in proportion as my authority, influence, and counsel decline, you may bow more and more submissively to the infinitely better authority, influence, and counsel of our Father above. If, my dearest fellow, I have ever succeeded in my constant aim to make and keep you happy, so that now looking back upon our many years of intercourse, you feel gratitude and love to me, think that those feelings are but a shadow of those which should warm your heart towards that adorable Saviour to whom you and I owe everything. His care and presence and love are as real as mine—exercise faith in this blessed truth.

*To a Son.*

1858.

Amidst my many mercies, after that of my marriage with your blessed mother, my children occupy the first place in my daily thanksgiving, and every text that I read is, in some way, turned into a prayer on your behalf. I am now engaged in preparing a funeral sermon upon Bishop Wilson, and I shall very many times turn it into prayer on behalf of you both (Acts xx. 24), that you may take no reckoning of self-denial, or reproach, or persecution, or trouble, in the way of duty, nor think too much of health and life, so that you may enter upon the course of life most for the glory of Christ, and run that course with ardour, and perseverance, and joy, to the end.

*To the same.*

*Wednesday, August* 11, 1858.

On Monday I was hurried to the last moment of leaving town. Bishop Gobat came in the train to Weston-super-Mare with me [to attend a conference at the invitation of Archdeacon Law]. We did not arrive till after 9. Then many persons to see and talk with. At 9 in the morning our meeting began,

and till 9 at night not one five minutes' intermission. But I have greatly enjoyed the meetings. McNeile, Stowell, and C. Bridges have taken the chief part. The spirit of the 300 clergy present has been most encouraging. Ryle preached a noble sermon last night on the text, 'Upon this rock I will build my Church,' etc., which was listened to with deep attention for an hour and a half. . . . I find the business of the Society absolutely requires a day in Salisbury Square, which deprives me of going to Hereford. . . . I think these meetings abundantly compensate for the sacrifice I have made to attend them. They will prove in many ways serviceable under God's blessing to my great work, as well as profitable to my own soul.

*To his Brother.*

11, HIGHBURY CRESCENT, *September* 15, 1858.

I have never felt more sensibly the plunge from all the pleasant and unexciting and holy interests of Hereford and Penmaenmawr into the vortex of my work—controversies to be sustained—conflicts between friends to be composed—difficult questions to be disentangled—statements to be drawn up, etc. But yet it is infinite mercy which has called me and kept me in my work, and I shall soon be in the full absorption of it. So dear King of Hull has entered into his rest. I never had a friend with whose mind I had so perfect an agreement on all essential points. He was *the* Hull friend of dearest Martha. But his family had become so afflicted—the daughter living with her father dying of consumption—all taken to rest before him, that I cannot grieve for his deliverance and entrance into glory. The letters from Sierra Leone which I send all speak in the highest terms of Mrs. Bowen. H. shall copy the Bishop's letter to me. I have sent a long account from Miss Sass to Mrs. Galton. . . . We had an interesting Committee meeting on Monday. We took leave of Dr. Pfander and welcomed Bilderbeck, the native (Portuguese) minister at Madras. He was apostolic in his sentiments and manner, and

electrified the whole Committee. Christopher Fenn from Ceylon was very interesting. Dr. Moegling from Coorg, where he has been labouring for five years with great success amongst 150,000 of a hill tribe, formerly of the Basle Society, but latterly independent, offered himself and his work to the C. M. S., and induced the Committee thankfully to accept the offer. The Indian. question is rising. The more I study the question the more I see that Government must teach the Bible; we must stand on that. In the meantime an independent party at Kegworth have taken the matter up, and are getting a strong appeal signed. I merely read it to the Committee as a sign of the public feeling, and on the first impulse they all signed it.

*To the same.*

11, HIGHBURY CRESCENT, *November* 10, 1858.

. . . We have just had before our Committee one of the most satisfactory *proofs of progress* in our South Indian Mission, which far transcends even my sanguine expectations. Nine trained native teachers are to be presented to the Bishop for ordination, who have passed through many years' probation as catechists, and at last two years' training in theology, varying from twenty-seven to fifty-four years of age. Their examination papers before our missionaries, all in Tamil, but translated in substance for our Committee, would have satisfied any of our English Bishops.

*To the same.*

C. M. HOUSE, *December* 24, 1858.

. . . You have taken great interest in our 'Indian Proclamation' affairs. We had a long day's discussion last Monday. But now all have come round substantially to my view, chiefly from finding that friends in India were determined to take it in that light. Archdeacon Pratt sent a circular to the missionaries, advising them to point out to the natives the encourage-

ment it gave to their voluntarily embracing Christianity. I enclose you a proof of the paper which we shall issue next week, and I hope the country may be aroused to say what is the interpretation which alone shall be allowable. . . . May an abundance of the blessings which a Saviour's birth confers upon this miserable world be your ever-increasing portion, and be committed also to your distribution for others! The same wishes and prayers for dearest E.

*To the same.*

*January* 22, 1859.

I have had a most satisfactory interview with Sir Charles Trevelyan, which has quite satisfied me upon the willingness of Government to concede, *in a quiet and indirect way*, all the Christian points we urge. I will send you by H.'s shorthand the notes of my interview. But *men*, MEN, MEN are now our need. We have plenty of candidates; twenty-four years hence shall be well supplied. We want ready-prepared men to go out at once. This year, alas! our 'waste' since May has not been equalled by the fresh men sent out.

*To his Daughter.*

C. M. House, *January* 29, 1859.

You will be surprised that I am here to-day. But Sir Charles Trevelyan proposed another conference with Thomas,* so I sent for him from Brighton, and we have had a long two and a half hours' discussion and talk on Indian matters and Indian Missions. It has all been most satisfactory, and I cannot but anticipate much good to the cause of God in India from his appointment to Madras, if God spares his life and gives His blessing to his measures. Yesterday evening I spent with William Goode, and did not reach home till eleven. You would not wish to hear of all the crabbed Ecclesiastical matters

* The late J. F. Thomas, Esq., formerly Member of Council, Madras. For many years a Member, first of the Madras Corresponding, and afterwards of the Parent, Committee.

we talked over in that interview, and I have seen no other person. . . . I am not sorry to have to spend a solitary Sunday. The circumstances of each of my three children, in separate places from myself after the many happy Sundays we have spent together, is a solemnising thought; and I shall be glad of time for thought and prayer that God may pardon my deficiencies as a 'spiritual parent,' and may be Himself a Father to you when you are cast entirely on your own resources.

*To the same.*

*March* 19, 1859.

. . . The Report * this year will not be so troublesome, owing to the larger amount of printed matter which I can use. . . . I feel it to be a high privilege, as well as responsibility, thus to stand between the Church abroad and the Church at home, and bring forward a report of the Lord's work. My main fear is lest I should not give a sufficiently faithful report of the discouragements, as well as the brighter parts. Many a bright part I suppress, that the effect may be a faithful representation of facts on the whole.

*To the same.*

*March*, 1859.

[After speaking of two Cambridge men, who had offered themselves as missionaries, he says:] These make nine Cambridge men this year. These are the 'honours' of Cambridge. Let us but get a glimpse of things unseen and eternal, but yet present and real, and see the King of Glory establishing His reign through the whole earth, and calling many officers to join

* The Annual Report of the Church Missionary Society, containing about 200 pages, the whole of which was compiled annually by Mr. Venn. During each preceding year he constantly made extracts from the missionary journals and letters with a view to it; and he often said that he considered the preparation of an *honest and faithful* report as one of the most solemn duties committed to him. The labour of condensing these materials, and giving each mission due notice, cannot readily be imagined.

His royal camp and court, and we shall feel in what true honour consists.

*To his Brother.*

*April* 6, 1859.

For the first time for the last forty years I have felt quite indifferent about our annual income. It has pleased God to give us so many most promising candidates of late—clergymen, graduates, and of a lower grade—that I have felt quite sure the money would be abundant. The result, however, has been beyond my expectations. It would have filled me with confusion if the men had not been forthcoming. . . . And now the dissolution has come upon us. Well, I believe that God designs to help our cause by it. . . . Arthur and I are preparing a short address, simply on the Bible question. I hope to get up a regular election move—putting forward the national declaration. We have a meeting this evening of the Secretaries of the Missionary Societies, in which I shall urge it. How wonderfully God is stirring up a spirit of prayer! I send you an Islington paper. I attended one meeting—nothing could be more delightful—a room that holds 200 filled, and as many going away—the meeting just an hour. Scripture, without note or comment, hymn, and short prayers—two laymen prayed admirably. I have just received also a note from Lord Shaftesbury, proposing to me to organise a meeting for united prayer in his drawing-room in prospect of the dissolution. And what a movement in the Oxford diocese! the address of the clergy to the Bishop is admirable. What cause have we for praise!

*To his Daughter.*

11, Highbury Crescent, *April* 12, 1859.

It was a great disappointment to me to disappoint you of a letter this morning. But I had a flood of visitors after a very long Committee, and only just time to reach Highbury, and swallow my dinner, and get to Lord Shaftesbury. In the Committee we took leave of Mr. C. C. Fenn and Mr. Hallett.

Both fathers spoke with much feeling of the joy it gave them to see their sons thus going forth. The Bishop of Carlisle was in the chair, and gave a few words of encouragement. . . .

*To the same.*

*April* 18, 1859.

Saturday was a busy day. I had to be here at two o'clock; then there was an Indian Committee at four, at which we had only Lord Shaftesbury, Mr. Kinnaird, Sir John Lawrence, Mr. Arthur, and myself. Sir John is an 'Ironsides,' a noble pillar of strength and intellect and principle. He will speak at our meeting. From thence I hurried home to dinner; then to Sir Culling Eardley's. I was there ten minutes past eight, but they were singing a hymn—an immense party—splendid drawing-rooms—many in full dress—lords and ladies, Bishops and Dissenting ministers, and a mixed multitude of other persons like myself. . . . The Bishop of London gave an extempore prayer; Burgess a long and interesting address on the history of French Protestants; Sir Culling interspersed remarks. The Bishop of London and Bishop of Down and Connor spoke; then a Dissenting minister; then the French Protestant minister—a very neat and national short address, saying that France was entitled to be the first of nations, and would be so when she received the Gospel, which would exalt her far beyond Napoleon, etc. Then a hymn, and prayer from the Scotch minister, Dr. Wear.

*To the same.*

*Wednesday, April* 27, 1859.

We had a most pleasant evening; prepared a little of the Report for copying the Abstract. At 11, Aunts E. and C. arrived. I was bothered about Sierra Leone, and sat up till near 3. Even this morning I could not get a fair start till near 11. I make them write two copies, one for Uncle J., one for the printer of the Abstract. They have just finished Sierra

Leone, Yoruba, the Niger, Mediterranean, Bombay, and are half-way in North India. I must work hard to keep ahead.

*To the same.*

*April* 28, 1859.

We sat up last night till 1.30. All the Report was copied to the end of China. Two copies to the end of North India. . . . C. wrote nobly till past 12.

*To the same.*

*April* 29, 1859.

Yesterday evening and this morning have been wholly spent in preparing the *full* Abstract for the printer, so we hope to have it out on Tuesday next to satisfy our Association Secretaries. It will then be reduced to the usual size. Uncle J. has his copy, which he prefers reading from in the MS. I have still to prepare N.-W. America and New Zealand. . . . The conclusion will be Sunday work. If I preach a Thanksgiving Sermon for Hambleton, as he has asked me, it will be all one.

*To the same.*

*April* 30, 1859.

All the missions are now copied. The conclusion is only to be a few sentences, ending with:

While the nations are contending,
And the tumult louder grows,
Through the earth our God is sending
News of peace to heal our woes.
Sounds of mercy sweeter are
Heard amid the din of war.

I have been at home and at work all this morning, but easy work comparatively. I am quite well, and feel no pressure. My three scribes on Wednesday broke the neck of the work, and Aunt E. has done all the bye-work caused by revision.

*To a Relation.*

*Sunday, May* 1, 1859, 3.30.

I have given the conclusion to Uncle J. Have selected the passage, Isaiah xxvi. 1–12. I have sent breakfast tickets for the three aunts and C., so I have nothing more upon my mind. Two copies of all this were written out upon that Wednesday after 10 o'clock. Did they not work hard? and I sent their copies to the printer.

*To his Daughter.*

*July* 22, 1859.

. . . I am working night and day, but my work seems to increase. The Archbishop has written to me to-day about the Bishop of Sierra Leone, hoping that I shall not leave town till something is settled about it. The Bible question is also still afloat, and I cannot go before the deputation meets, which may be delayed till the end of next week; then there is to be a deputation on the Niger. Thus again engagements come upon me till the end of the Session, and it is vain and foolish in me to make any proposals for leaving town before Parliament breaks up. I rejoice in your being at Hereford. . . . You must remain where you are till your poor father is free from his four or five chains which he is trying to file away one by one.

*To the same.*

*July* 25, 1859.

. . . Yesterday I drove over to Cheshunt; it was a delightful drive; the day was exquisitely refreshing; the road by the green lanes beautiful. It was only about an hour and three-quarters. It was well I did go over, for Faithfull had one of his very bad attacks, and was able to do nothing. Brown read in the morning, and I preached. In the afternoon Faithfull was not able to go to church, and I took the whole duty.

*To the same.*

*September* 11, 1859.

[After speaking of the death of a former parishioner] I was astonished to find the deep piety and strength of character she

had possessed. The last three years she seemed to have taken the lead of him (her husband), criticising his sermons, suggesting topics, praying alternately with him in private, warning him that they must not build their nest on a tree, but on a rock, urging him forward in every good work, and constantly repeating, '"In the world ye shall have tribulation," though I have never known it yet in any form—in Christ we have peace. Let us make sure of that peace before the tribulation comes.' E. will remember a conversation I had with her in a pleasant evening walk, in which I referred to the many instances in which the most fervent piety exists where it is least expected by us. I had known R. from childhood, and was quite unprepared for such a blessed revelation of her character. She was a great admirer of Spurgeon, and had derived much benefit from his preaching. But even while a child at St. John's, she took down parts of sermons which struck her. . . . Alas! how much we lose of enjoyment and profit by being too much reserved on the best topics!

*To the same.*

*September* 13, 1859.

. . . Captain Davies* dined with me at Highbury yesterday—very intelligent, generous, and humble. I shall rejoice in introducing him to Gurney. His report of the state of Africa is most encouraging. When he first went to Lagos many slaves were brought to the coast and sold for £4 each, in the hope that they might be shipped off privately. Now the traders and cotton-growers and palm-oil merchants buy the same men for £12 each, and take them back for labourers into the interior.

*To the same.*

C. M. House, *November* 3, 1859.

Your and C.'s most pleasant accompaniment of my walk to the station gave me a better feeling than I have usually had

* J. P. L. Davies; his second wife was Miss S. Bonetta Forbes.

upon that windy platform, and cheered me in my departure from you. I hope you understood that the gentleman who shook hands with you was Mr. Hitchcock of St. Paul's Churchyard. He soon got into animated topics; India was one of the topics, and Indian education. At last the only other gentleman in the carriage joined in with us. He turned out to be an old Indian lately returned, and who had had some interest in missions, and we had a very agreeable and animated conversation. Then we went to Irish revivals, and as we drew near to London, Hitchcock proposed that as we three were of one mind we should join in prayer. So challenged by a layman I could not refuse, and I hope our sitting posture did not frustrate the spirit of prayer—certainly not in Hitchcock, who said he had often had such opportunities in a railway. I then spent an hour with Mr. Macgregor Laird upon questions connected with Africa, cotton, and the Niger: he was as much struck with Davies' habits of business as I was. Soon after I came to the office; the Bishop of Grahamstown came in to ask for a bed to-night, as he preaches at Mr. Vincent's church. . . . I long so ardently to be with you again that nothing but stern duty shall keep me back.

*To the same.*

*January* 4, 1860.

How I long for the repose of St. Leonard's. But it is, I trust, the Lord's work which separates us, and therefore it is for our real happiness to be apart. Pray for me, that I may rise to the greatness of the occasion which these times of stirring activity and revival create, or else that a fitter agent may be put in my place.

*To the same.*

*January* 7.

We closed our Secretaries' meeting* at 10 last night. The party seemed pleased and encouraged by our conference. . . .

* The annual meeting of Association Secretaries of the Church Missionary Society.

On the subject of revivals I am so confident that we must rise on the wave, or be overwhelmed by it, that I shall propose on Monday to send over a special deputation to Ireland to the revival region, to visit the great towns, and to obtain the prayers, sympathy, and hearts and hands, if possible, of some of the awakened servants of God. I am anxious thus to connect the revival with missionary zeal for the sake of the revivalists themselves, as well as for our cause. As far as I can learn, in America the two movements have not been sufficiently interlaced, and the mission cause has actually gone back.

*To a Son on his Birthday.*

I look back to the happy birthdays when you were all children, and which we used to spend together at home or in Wales. How, in the natural course of things, we are separated! It is only a fortunate chance that I have two of my children with me in this vacation. I look upon you and J. as separated from your father's household, and ready to form households of your own; and though the birthday is still a day of great interest and of gratitude to God, there are other thoughts of a more solemn kind which mingle with my joy. I regard myself, in a measure, as having finished my part in your education, and with much reason for self-reproach for loss of opportunities, and for imperfect precept and example, I can yet thank God that you have been kept in the right way, and are preparing for the Lord's work and service.

*To his Sister, Miss Venn.*

C. M. House, *January* 9, 1860.

Dearest E.—The prospect of John's being with me on Thursday is most cheering. . . . At our Committee this morning we determined to propose to our friends in the revival districts to send a special deputation to bring the great missionary object before them, not to collect money, but to lecture and address, and so to gain for us the prayers and sympathy of

many in the fervour of their first love. I hear good accounts from St. Leonard's. I hope to be there on Saturday, but must be up again on Monday, for our blessed work thickens upon us. I miss your precious shorthand letters to H., but she preserves them to read to me.

*To his Daughter.*

C. M. House, *February* 2, 1860.

Yesterday evening I was detained at the Indian Council till past six, and had only just time to put my letter into the Charing Cross post-office. The meeting was very important; it was composed chiefly of old Indians, and the discussion turned upon what officers of the Government might or might not do in promoting Christianity. I was sad at hearing many things said which, to my apprehension, would imply that no Christian ought to take office. This morning I breakfasted with Mr. Kingscote to meet the Duke of Marlborough, and discuss the same question with him. He is so important a person that I stayed too long in discussion with him, and was too late for the consecration at Lambeth, and therefore did not go in. This afternoon I have attended a meeting of forty or fifty of the London clergy at the vestry of St. Giles to hear Mr. Seaver, of Belfast, on the Irish revivals. To-morrow, my engagement is a meeting of the Christian Vernacular Education Society, which they have appointed for that day that I might be present.

*To the same.*

*February* 16, 1860.

We had a large and very interesting party last night at Mr. Kinnaird's, more than two hundred—twenty M.P.'s. The whole business was my case of the 24th Punjab Native Infantry, and Mr. Clark's journal. Colonel Edwardes told the story beautifully, then several others spoke and discussed the question. Sir J. Lawrence and many others were there, and I felt most thankful at the result. There I met the Miss

Gurney who used to live with her father at Ham House; she has married a clergyman in Cumberland. Many friends were present—Mr. and Mrs. Baptist Noel among others, and our usual Indian friends.

*To the same.*

C. M. House, *February* 27, 1860.

My arrival here was beset as usual with callers. First an accountant sent by S. G. O.,* with a request to overhaul our books! We treated him very civilly, and answered all his inquiries; then Cam came. Since C., a stream of callers has taken up all my time; it is now 5.30, and a clergyman from Melbourne is waiting to see me.

*To the same.*

C. M. House, *February* 29, 1860.

I have all day been battling with S. G. O.'s accountant, but he turns out a very respectable man. I have no fear that he will do us any harm. I had a very pleasant dinner yesterday at Lord Teignmouth's. Lady T. was not able to be present, so it was only a gentleman's party—Sir John Boileau, General Sabine, the great scientific man, and Mr. Morier, formerly the British minister in Persia and in Switzerland, and Lord Teignmouth's eldest son. I am now sitting at a committee of the Indian Association, Lord Shaftesbury in the chair.

*To the same.*

*March* 14, 1860.

I have secured a morning at home to get through arrears, and the pleasant minutes of such mornings are those in which I take up my pen to write to you. But just as I had done

* S. G. O. having assailed in the *Times* the financial correctness of religious societies, he was invited to inspect the books of the C. M. S., on which an accountant, a Jew by birth and religion, was sent to Salisbury Square, who, after a rigid scrutiny, pronounced them to be faultless.

this, in comes Bartlett with an 'immediate' from Sir T. Acland, saying that Lord Palmerston had agreed, at his request, to receive a deputation on the Niger to-morrow at twelve. Who could be asked? What were we to say? Who would lead? 'Come to breakfast and arrange everything!' So I had to write off nearly twenty letters, and to send messengers in all directions. To-night it is the Secretaries' meeting at the C. M. House, so I must go down to them. It is the last of the season, and we have some important matters.

*To his Brother.*

C. M. House, *May* 16, 1860.

The matter has often been discussed [of the right to the chair] at provincial meetings of the C. M. S., and it has always been decided that if there is a *President* of an association he takes the chair *ex-officio*. If there be no president, the Committee or meeting elect the chairman. The case arose at Leeds. Dean Hook subscribed to the Society, and then came to the meeting to take the chair. The Committee stood upon the principle and elected Mr. Hey, and Dean Hook retired from the Society.

*To his Daughter.*

C. M. House, *July* 3, 1860.

(The Duke of Marlborough's speech in the House of Lords on Monday, 2nd July, 1860, on the Exclusion of the Bible from Government Schools in India.)

One line to say we are well. Chapman came to me last night from the House of Lords. The Duke had to meet a violent opposition against making any speech. He nobly resisted and made his speech. Then Lord Brougham simply moved the previous question, which was carried in a moment, so as to prevent anything being said. I went to Lambeth this morning; the Archbishop thinks nothing could be better for our cause. The Duke's was a very good speech, and nobody answered it.

Government evidently did not wish to say anything for or against the question; so the matter stands. I am inclined upon the whole to take the same view, and am better satisfied than I thought I could have been at such a result.

*To the same.*

11, HIGHBURY CRESCENT, *July* 4.

Last night I went to a meeting at Barnsbury Hall for Mr. Bost. I was much interested by his statement. It appears that he began by taking 'incurables'—that is, persons who have any fatal disease—who are taken into hospitals in Romish countries. He took Protestant incurables to the number of seventy. Then he took seventy idiots and gave an idiot to each incurable, to draw them about in bath-chairs, go on their errands and sit by their bedside. The incurable was to try and teach the idiot. The plan answered admirably; the incurables were interested in teaching the idiots, the idiots became attached to the incurables and tenderly watched over them. Bost censured our plan of having large lunatic asylums as only perpetuating the disease, and I really was converted to his view of the case. I asked Lord Roden, who presided, about the House of Lords; he took the same view as the Archbishop, that we have reason to be very *thankful* for the result. He said that the Duke's speech was a noble Christian appeal on behalf of a national duty, and that the House of Lords evidently saw the question in a new light. Lord Galloway has written to me to say the same thing.

*To his Brother.*

C. M. HOUSE, *July* 5, 1860.

. . . We have reason to thank God for the result of Monday evening. I hear on all sides that a powerful impression was made on the House of Lords, and as the Archbishop says, 'Then it remains *unanswered*.' I have seen Lords Roden,

Galloway, Midleton, and the Archbishop since, and they all think the result the best we could have obtained from a House so unprepared as all the lay Lords were for a debate upon the subject. I have seen the Duke this morning, and he is in very good heart.

*To his Daughter.*

11, HIGHBURY CRESCENT, *July* 7, 1860.

On Thursday I went to the office, and had full work till I had to go to Lord Chichester on New Zealand business, and was kept late. I then hurried home, and C. and I worked at the Report till one in the morning, and I for an hour later. Friday was a very busy day at Salisbury Square. Lord Chichester came to me there about New Zealand, and appointed me to meet him at the House of Lords at five to see the Duke of Newcastle. There I came in for another debate on the Bible in India, the Bishop of Oxford speaking on presenting a petition, then Lord Galloway, then the Duke of Marlborough, and old Lord Brougham. I was not only glad to hear this little supplementary debate, but I had several little colloquies with the Bishop of Oxford, Lord Shaftesbury, and others, so as to obtain a better insight into the state of the question, and to satisfy myself that we have gained a great advantage to our cause. I did not leave the House of Lords till after seven. I had then to go to Salisbury Square to dress, and then to the Duke of Marlborough to dinner. There was only the Duchess and Countess Vane and Mr. Kingscote, and we had a long and interesting talk out till half-past eleven on all past and prospective measures. . . . It is now near five. Aunt Caroline is here, and stays the night, that we may write and read till morning light sends us to our beds. (*Postscript added by Mrs. Batten*) . . . You can fancy how I enjoy being with your beloved father. He is in excellent spirits, and, surprising to say, his poor body, that he treats so dreadfully ill, still seems not the worse. Nearly fifteen hours of hard work the other day and no

walk at all, spurning the idea of any care. I am at his service, and have told him I will stay as long as he likes.

*To the same.*

C. M. House, *July* 10, 1860.

This was the day on which I had fondly talked of starting for Scotland. But, alas! I am still tied and bound. The New Zealand affair is complicated. The last mail has brought fresh matter to be digested, and sent to M.P.'s, and then interviews, etc. The African mail is in, but I have not yet seen it. Then there are various little things, and the house to be put in order, so that people may come and look over it.

*To the same.*

11, Highbury Crescent, *July* 12, 1860.

Your letters are an unspeakable refreshment to me, and the more so as I dare not reckon upon being with you so soon as I had hoped. The preparation of the house for being 'seen' is a far greater matter than I had anticipated. Papers must be put out of sight, yet I cannot bear to huddle them all together as I have done from one move to another, since I first left Clapham, for I am now untying packets which I packed up in the Rectory at Clapham in 1813. Then there is the separation between the C. M. S.'s letters and private letters, and all the current matters at the office, and New Zealand instructions, and, to crown all, they propose to begin the new Mission House next week. . . . And now tell dearest J. that I am turning over past events which kindle a new flow of affection towards her and my other sisters, as if they were to me in early life a treasure and benefit which I have never repaid. But all this will hardly be intelligible to the 'degenerate' rising generation who write short notes and destroy them as soon as read. When the postage was 8d. and 11d. we thought over our letters and threw our souls into them. Alas for the penny post!

*To the same.*

C. M. House, *July* 12, 1860.

. . . . I worked till broad daylight this morning, and have come to the office to get through business which thickens upon me. The New Zealand mail of yesterday has brought us sad intelligence of the progress of the war. All concur in the conviction that Government is in the wrong; but both parties are now so exasperated that fighting will take place, and it is impossible to predict the result.

*To the same.*

11, Highbury Crescent, *July* 14, 1860.

. . . . I have no fear of being detained beyond Tuesday. But the business for the Committee on that day is such as I must have come up for if I had not been on the spot. I feel assured now that the building of the new Mission House will be accomplished; we shall begin next week upon it, and all is to be roofed in before winter, and this time next year we shall remove into it. Surely this was worth staying to see through. But the New Zealand affair is the most serious. That is now a parliamentary affair. I send you by another cover a paper about it, that you may see its importance, and be thankful that your father is able to do anything to procure justice to the natives.

*To the same.*

C. M. House, *July* 17, 1860.

A long but most important Committee meeting to-day will prevent my starting to-morrow. Added to all our other great matters, it has pleased God to give us in Tinnevelly such a remarkable revival that we are overwhelmed with its importance, and have to take measures to relieve the overburdened missionaries on the spot. The heathen in several instances have been struck down, and when recovered became at once powerful preachers for the truth. We have only as yet had

the accounts of three weeks, but they exhibit results which in the most favoured missions scarce occur in a whole year. This is a most unexpected event, and I regard it as a providential circumstance that I am on the spot to receive the accounts and to take measures to meet the emergency. . . . My mind and my heart is so full of this movement in Tinnevelly that I can scarce think of anything else. Thank God with me. It is far beyond my most sanguine expectations.

*To a Son.*

*July* 18, 1860.

. . . . Your letters cheer me, while they make me sigh to be with you. But . . . . I work incessantly. Immediately after breakfast this morning Bartlett came with the 'Minutes,' which took till 1 o'clock. Then I had three proof-sheets to correct for the 'Report.' I have now several important letters to write for the New Zealand and African mails, besides those which I can defer and bring down with me. . . .

It has been through life my peculiarity to under-estimate the work before me. When I looked over the letters which I must write yesterday, I put down six or eight hours. I have been that time at work, and now I have six or eight hours more before me. Some of my friends act upon a contrary principle, and *over-estimate* the work. . . . Aim at a just estimate, for that alone enables us to keep at full work, without self-elation and idleness on one hand, or self-reproach and extreme pressure at last. May God pardon all my innumerable mistakes and faults!

*To the same.*

*September* 15.

. . . . I look forward to spend Sunday, the 30th, at Hereford, and to unite in dedicating ourselves at the Lord's Table to the new course of life in which we are entering.* I can assure you, my beloved children, that many things have been

* He was removing from Highbury to East Sheen.

very present to my mind at this season, for which I have humbled myself before God, and you will doubtless have thoughts of the same kind. Had our removal to a new abode been occasioned by the death of one of us, how solemnly would the survivors have felt that opportunities for mutual spiritual benefit were for ever closed! The prospect before us is a happier one. Oh! let gratitude to our tenderly gracious God and Saviour stir us up to as zealous a self-devotion as affliction would have done!

*To the same.*

1861.

Infinitely rather would I give up the hopes and desires and object of prayer since the memorable day of your birth than see you ordained while I had not a good hope that the Lord had called you to the work, and given you a heart for it. . . . I am sure the path will be made clear before us. 'Commit thy way unto the Lord, and thy thoughts shall be established,' is a very favourite text with me. I have never known it to fail, and I am sure, therefore, that it will not fail us now.

When I gave up St. John's Church I felt a pang at the thought even then that I might be depriving myself of the future opportunity of initiating my sons into the Ministry, and I could sometimes now wish I had a church for this purpose. But I trust that I made the sacrifice for the sake of Christ, and perhaps He may the more bless my endeavours to help you. Great has been my comfort in you, and in the love you bear me, but greater far will be my comfort when I see you a minister of the Church of Christ.

*To his Brother.*

East Sheen, *March* 9, 1861.

We are settling down into this house; in all respects it answers our expectations. . . . I have not been able to join all my friends in their protests against the 'Essays and Reviews,' simply because I could not join in a protest with Pusey, Deni-

son, etc. Surely a joint signature implies that the difference between the signers is as nothing compared with the difference between the other party and themselves. This I cannot allow. Besides which, do we and the Tractarians mean the same thing by 'the inspiration of Scripture'? I think not. I find, however, no one who takes the same view as myself, so it is a comfort to explain my singularity to you.

*To a Relative.*

BRAEMAR, *July* 19, 1861.

Upon taking out my tables to calculate a height, I was astonished to find that the tables in Admiral Fitzroy's (Board of Trade) work differ materially from those in Beville's book. I send you the two. Will you see H. Babington; he will be able to explain this, or give you books to explain it. The weather is most fresh and exhilarating. As yet I have made no acquaintances, having devoted the first two days to reviving my recollections of the features of nature around me, which appears more lovely than ever. But I miss you at every turn, and we constantly refer to your remarks and doings last year. We are all in the same rooms in the hotel, and everything looks like home. . . . Send in the next letter the brass semicircle for measuring angles.

*To the Widow of a Missionary who had died in India.*

C. M. HOUSE, *September* 3, 1861.

MY DEAR MRS. B.—The news was indeed a sad blow to us all, and my thoughts instantly recurred to you and to my last interview with you and your dear husband. *Your husband* still, though removed as it were into another compartment of the Lord's house that he may stand in the presence of the Great King. Cherish this sense of your indissoluble union with him. It will cheer your solitude; it will support your mind; it will prompt you to increasing devotion to the work of the Lord in which he is engaged in a far higher sense than before. Your

union was in Christ, your marriage was in the name of the Father, and of the Son, and of the Holy Ghost. In now communing with the Father and with His Son Jesus Christ through the Spirit, you will find yourself holding the nearest and sweetest communion with your husband—only a veil separates you, and the Saviour is in the midst of the veil. . . . I bless God for the support He has given you hitherto. He will not fail, for He is faithful. He will show you your path in due time. It may be to help for a year or two the work in India, or it may be to return home. The Committee will consult only your own feelings on the subject, and lend their aid in either case. I am only just returned from Scotland, but hope in a day or two to go over to your own and your husband's relations. *The Lord be with you.* How much does that contain!

*To his Daughter.*

QUEEN'S LODGE, CAMBRIDGE, *February* 28, 1862.

I must send you a line to say I arrived here safely, having had the railway carriage to myself all the way down, which gave me time to collect my thoughts. We had a very large gathering of gownsmen, nearly 200 and more. Colonel Simpson took with them amazingly. To-day I have preached at Trinity Church, and shall read prayers there for Clayton this evening. To-morrow a public breakfast at half-past 8; a meeting at 1 o'clock; a dinner with country secretaries at 3; a meeting of the town collectors at 5; start by the train at half-past 7; reach Sheen, D.V., by 11 o'clock.

*To his Brother.*

(Funeral of Archbishop Sumner.)

*September* 13, 1862.

. . . I returned from the funeral here at 6. The *Times* account says all that is to be said. . . . I came home with Lingham, the Rector of Lambeth. He went to the Mission

House last Wednesday to engage me to preach a funeral sermon at Lambeth, but Dawes assured him that it was impossible. I learned much, however, from Lingham of the deep interest taken by the beloved Archbishop in the spiritual welfare of the poor of Lambeth, and of his unknown but large charities. I had much conversation with the Bishop of Winchester. I never witnessed more real grief and tenderness of feeling, and I thought much of the goodness of God in giving such close affection and identity of heart and mind to H. V. and J. V., and I lifted up many a prayer that so it might be with the next generation. Nothing could be more striking than the scene of the churchyard in which the vault is situated—a beautiful rural cemetery—roses and flowers in abundance—I suppose, put out for the occasion; a large space from which the crowd was kept back, on which stood mingled together Bishops, Deans, Archdeacons, private clergymen, friends; no distinction in their habiliments as mourners; no robes; only a simple scarf—a large number of the servants, male and female, mingling with the rest, and all with countenances of deep feeling fixed upon the simple grave in the green turf in which the greatest prelate of the Church of Christ was deposited. I could not bear to go back to Addington, but separated with Lingham from the rest at the churchyard.

*To Mrs. Ina Davies.*

(Sarah Bonetta Forbes.)

*September*, 1862.

My dear Mrs. Ina Davies,—You have asked me to give you some hints as to the religious and benevolent works to which you may most profitably direct your attention upon your return to Africa. I have great pleasure in complying with your request, because I believe that you are influenced in making it by the only motive which will stand in the day of trial, namely, the constraining love of Christ under a sense of what He has done for your soul, and what He therefore expects you to do for the souls of others.

I will not remind you of the usual works of piety and charity which you have seen many excellent ladies engaged in here—such as Sunday-schools, clothing societies, visiting the sick and destitute, etc.; in such works you have already taken part, and you will see missionaries' wives carrying them on in Africa. I am persuaded that the Lord calls you to some special work, for which He has given you very special advantages. I reflect upon your marvellous history and your present position: that you have had the double advantage of a missionary training and of royal countenance and patronage. Many of your countrywomen were brought to England to be educated under private friends, and I could mention in the history of missions several instances in which our own sovereigns and Kings of Denmark and Roman Catholic sovereigns have honoured native converts with interviews, and with tokens of their kind and Christian patronage. But you are, I believe, the first who has been adopted by a Queen, yet not removed from missionary influence. It was by her Majesty's command that you were placed in a missionary school in Sierra Leone; that you were brought back to England to have the advantages of an English education in the family of an excellent missionary; that you had afterwards the benefit of Christian society in a place like Brighton, where so many excellent schemes of benevolence are in exercise, and the intellectual standard of education is high; and you are now encouraged by her Majesty's gracious countenance and favour to return to Africa as the wife of a native Christian merchant. Surely these wonderful advantages point out a particular line which you are commissioned from above to adopt as your 'calling,' namely, to exhibit among your countrywomen the example of a well-educated Christian lady; and in this the fruit of the wise and excellent Christian training which you have received under her Majesty's immediate directions. You will be able at once to take the lead in native female society in Lagos and its neighbourhood, and to follow that course which may best tend, under God's blessing, to

elevate your countrywomen to a higher position than they have yet held in the British settlements on the West Coast of Africa. With a view of assisting you in this enterprise, I will offer you a few hints.

Remember that religious influence and intellectual cultivation are the only levers by which the female sex in such a country as Africa can be raised to its proper position in society. I am happily persuaded that you and Mr. Davies will ever exercise such a Christian influence, not only by your own behaviour as Christians, but also by exhibiting in your household the blessed example of a Christian family in which God is daily worshipped and obeyed. I cannot select any special instances. To one who desires to live to the glory of God, opportunities and facilities for doing good start up unexpectedly on every side; it is not possible to define the nature and fruit of Christian influence; it is like the dew of heaven creating freshness in all the plants which flourish in the spots on which it descends. I can more easily specify a few instances of the way in which you may promote the intellectual cultivation of your countrywomen. There is needed at Lagos a superior educational establishment for the daughters of native merchants and others, who are able to pay for their instruction. Do not wait for the Society to establish one: there are quite enough in Lagos of those who value education to set such an institution on foot. Let a local committee be formed upon your arrival at Lagos for establishing it, and for raising a suitable building. The Society may be able to send out a European lady to take the superintendence, but I should much rather hear that one of the educated young ladies now at Lagos or Sierra Leone had undertaken that office. Let the lady, especially if a native, who undertakes such an establishment, be treated as one entitled to the first position in society; then the employment will not be beneath the adoption of such as I have mentioned, even though they be the wives of native merchants.

Another measure which I would suggest is the institution

of a Book Society for securing the supply and the circulation of new and interesting books published in England. The plan which I should suggest is one often adopted in country towns in England. Let the subscription be fixed at £1 or £1 10s.; the subscribers meet together to spend an evening twice a year in talking over books; the first subscription is expended in ordering a set of new books from England. Each subscriber is to nominate one work of one, two, or three volumes; thus, if you have ten subscribers, there will be an arrival of twenty or thirty new books in Lagos. Each work, however, which the subscribers nominate is to be voted upon by all the rest before it is ordered. Each subscriber has the first reading of the books he orders; the time is fixed for which it is to be kept—say, a fortnight or a month; then all the books are changed by each being transferred to the next name upon the list of subscribers. Thus every subscriber will, in less time than a year, have the reading of all the works ordered. When the books have gone through the cycle of subscribers, they are to be put up to auction at one of the meetings, and the person who ordered them is to take them at half-price or a third of the price, if more is not offered. It will be found that a subscription of £1 or £2 a year will thus cover a circulation of twenty or thirty new books a year, and there will be great advantage in the half-yearly meetings of subscribers, when the conversation will be about books mentioned in letters from England or in periodicals.

A third suggestion which I will venture to make is of a more domestic kind. Your position and your house in Lagos will enable you to give 'parties,' as they are called. I know that you and Mr. Davies have hearts to exercise hospitality. Let your 'parties' be made subservient to the religious influence and intellectual cultivation of which I have spoken; let them be parties at which instructive conversation and useful information may be the order of the day. Let me suggest the exclusion of those three great time-killers—card-playing, dancing and

talking scandal; these three things, alas! have degraded female society in West African parties. Set a better example; you have all the facilities and aids for doing so. Suppose you have them once a month, after the arrival of the English mail; perhaps a missionary newly arrived will join you, or one from the interior; let opportunity be given to those who have information to give it to the whole party; the table in your drawing-room might contain new books, illustrated periodicals, photographs, etc., sent you from England; your piano will give occasional relief and diversion from graver topics; let the parties be closed at a certain hour with the Word of God and prayer, and I feel assured that 'Mrs. Davies's parties' will, under God, contribute greatly to the elevation of African society.

This is a much longer letter than I had intended to write, but your confidence in me has prompted me to it; take it as a proof of my deep interest in your true welfare, and as an assurance that I shall follow you with my prayers for every blessing temporal and eternal upon yourselves, and upon all who may be connected with you.—I remain, very sincerely and affectionately yours,

HENRY VENN.

*To a Relative.*

EAST SHEEN, *February* 11, 1863.

. . . My visit to Oxford was very pleasant. I had never before known the Provost of Wadham so intimately, and find him a man of truly spiritual mind, and of much wisdom and experience in all academical matters. . . . There is a fine body of young men at Oxford. I met ninety-nine at Christopher's, and spoke upon the distinctive principles of the Society, and met with a cordial response. I preached at St. Mary's in the evening, and had nearly 100 of them.

*To the same.*

EAST SHEEN, *February* 10, 1864.

You will have seen my name in the new Commission to consider the subject of clerical subscription in the papers this morn-

ing. It is curious that thirty years ago I joined in such a movement, but no actual movement was then made. The case is very different now. I am most anxious to have your views on the subject. Draw me up a paper, and tell me of any persons whom I could apply to, who have thought upon the subject, and are capable of throwing light upon it. I shall write for information respecting the Lutheran Church. . . . I wish to be fully prepared in a question touching the truth of the Gospel continuing with us.

*To Mrs. Puckey, New Zealand.*

*April* 20, 1864.

Two days ago the mail brought me your letter of December 14, 1863, and I return you my sincere thanks for it. The death of your venerable father had been announced by others. My knowledge of his character, through his correspondence for forty years, was sufficient to assure me that our gracious Lord and Master would be ever near His faithful servant when he most needed His help. The tenderness of our adorable Saviour to His sorrowing disciples, when about to separate from them, recorded in John xiii., is the same to-day and for ever; and is reproduced in the case, as far as my experience extends, of each faithful disciple. I have known hundreds of sincere believers who trembled at the thought of death all their life long, who, when the hour arrived, were filled with peace and joy. Those last words which you heard from your father's lips, just before his boat disappeared round a bend of the river, 'My dear child, ours is an unchanging God,' are full of instruction and encouragement. May you be enabled to live upon that blessed truth, and so transmit it to the next generation, having set your own seal to its preciousness!

Your dear father has been taken from the evil to come. How bitterly would he have lamented the infatuation of both races; his feeling heart would have bled for the disasters at Waikato; his quick apprehension would have discovered every heave in

the north from the distant earthquake. But how do these events affect him now? If, as we may well suppose, the leading events of the Church militant are reported to the Church triumphant, he will see in them only the working out of the designs of the great Head of the Church, who will get to Himself great glory even from the madness of the people, by bringing good out of evil. May we be able also to catch some rays of light from that source, and while we cannot but mourn over the disappointment of some hopes, let us wait until the Lord has fully revealed His dealings towards the New Zealand Church.

*To his Daughter.*

ROSE CASTLE, CARLISLE, *October* 19, 1864.

I received your most welcome letters—one at Carlisle, upon my arrival at the deanery yesterday, and one here this morning. I reached Carlisle at 4.50; had three-quarters of an hour's chat with the Dean; then dressed, and came with him here at 7. I found a party of twenty clergymen invited to meet me, and all housed in this spacious old baronial residence. After dinner we had missionary conversation; then went into the chapel, about as large as that at Addington, and had a nice exposition from the Dean, and prayer from the Bishop. This morning we assembled at 8.45 in the chapel; the Bishop gave a prayer and exposition; the singing of the hymn, 'From Greenland's icy mountains,' etc., was very striking. We are to spend two or three hours; dine here; go to the deanery, Carlisle, to sleep; leave at 8 to-morrow morning; meet the clergy at Liverpool at 3; dine with the Mathers and sleep; then having done my business start at 10 for London; reach you in time for dinner at Porchester Square, and home in the evening.

*To Rev. R. T. Noble, Masulipatam, South India.*

*December* 24, 1864.

The last mail filled our minds with consternation and sorrow at the tidings from Masulipatam, and the more so because we

had no exact information, only short hints of what had occurred, excepting from a letter of Mr. Sharp to his father, giving his personal history.*

Our first feelings were those of thanksgiving to God that in the midst of judgment He had remembered mercy, so as to save the lives of our European missionaries; then the calamities which have befallen our native brethren sank our hearts, and so we were brought humbly to bow ourselves before the Throne of Grace, in submission to the inscrutable will of Him who did 'blow with His wind and the sea covered them,' and in earnest supplication to Him who can bring good out of such overwhelming calamities, and make up an abundant compensation for every loss.

We wait with much and painful anxiety to hear of the Lord's dealings with you, as well as further particulars. It is at such seasons that we experience the preciousness of the truth that your welfare and interests are dearer to our blessed Lord than they are to us or to your nearest relatives. Our inability to help at this distance makes prayer a double privilege to us.

The Corresponding Committee will, we are sure, be prompt in rendering every assistance in their power, and in anticipating our sanction of any measures they may adopt.

It is sometimes a hard exercise of faith that special love may inflict so heavy a blow. Yet how otherwise shall we account for the terrific catalogue of St. Paul's trials, including 'perils of water,' of which he says, 'all things are for your sakes, that the *abundant grace* might through the thanksgiving of many redound to the glory of God.' It is for this 'abundant grace' that we pray on behalf of our whole Masulipatam Mission.

I have not much to report of 'home' encouragements just at present. We cannot yet speak of this year's income, and our supply of men from the Universities has of late ebbed. But He is faithful who hath promised. To Him is the Son given —the Prince of Peace.

* See Sixty-sixth Report, pp. 153—157.

*To his Brother.*

THURSO, *August* 1, 1865.

I trust this excursion has been of use to dearest L., as well as a pleasure to the other dear companions. For myself, I long to be back again, and to work while it is yet day. The suspension of my usual routine only enables me to see more clearly how much I might yet do by gathering up the fragments of my desultory labours for so many years, and putting them into shape to be of service to my successors. I hope . . . . to devote myself to this as my primary, or rather final, employment.

*To the same.*

EAST SHEEN, *August* 21, 1865.

. . . . Our great work is unusually mingled with trials, as well as with encouragements, to faith. The sickness and mortality among our missionaries have been more than usual, so that we shall have hard work to keep up our staff, instead of enlarging our Mission. But these trials are so evidently from the hand of God, and the supply of men so entirely His work, that I do not fret. He will carry the kingdom of His dear Son forward by few or by many.

*To Mrs. Kissling, New Zealand.*

*February* 26, 1866.

The intelligence of your dear husband's translation to his eternal rest and reward could not take me by surprise—as the removal of many friends at home and abroad during the last few months has done—for I had long regarded my dear Brother Kissling as having reached before me the land of Beulah, as having received 'tokens' from his King, and as himself resting upon his Saviour's arm, which was shortly to carry him over the floods of Jordan.

You allude to 'The Finished Course,' and the records it contains of the early African labourers. Often has my mind dwelt upon the very different circumstances under which your

husband finished his course, from those which characterised his former associates, some of whom found an early grave in West Africa. Some are now parochial ministers in home work at home or in America. Not so with him. With all the comforts of a home and a large family around him, the Archdeacon was a missionary to the last. He died on the field, with his harness on, doing that work which is most important for the future of the native Church, and therefore the most fruitful of those works which do follow a man into glory.

I feel also that we have reason to bless God for the blessing He has given you of a large and attached family on the spot, so that you have not to seek a new home in a strange land; and I have a good hope that the name of Kissling will be still identified with the moral and social progress of New Zealand in successive generations.

The Bishop of Waiapu has sent us a very interesting history of the mission in New Zealand, which is in the press. The latter part is still to come, and will, I trust, afford evidence that wheat still grows, though the tares are many, and that, looking upon the whole work, the New Zealand Mission has been a great success.

Your recollections of Hull must be fast fading. Mine are marked with sadness. John Scott, my early curate, gone before me; King, Knight, and others, my contemporaries, passed away; and, last summer, my eldest nephew, Mr. Sykes of Raywell, cut down in the prime of life.

Such is life! Oh! how blessed to know that we are hastening on to take up our abode in a city that hath foundations, and that those who enter in shall no more go out: that we shall be no more pained by the sight of multitudes who deride or neglect the salvation of the Cross: no more vexed at heart by our own infirmities and deep-seated corruptions, by which we dishonour Him whom we most love: where we shall meet our friends gone before us, and they us, 'made perfect.' The Lord give us to realise these glorious prospects: this will lighten our widowhood, and make the time appear very short!

*To a Son.*

*August* 8, 1867.

. . . Prayer, temptations, and trial, make a profitable preacher. But the Lord's dealings are very various, and His severer discipline is often deferred while other graces of the ministry are in process of improvement. The next thing to being ourselves sufferers is to identify ourselves with the sufferings of others, and hence I long for the day when the Lord shall give you pastoral charge and full development of the gifts and graces of the Christian ministry.

*To his Brother.*

DOVER, *October* 14, 1867.

. . . I am, thank God, better able to work than this time last year, and am doing my best to prepare for the Ritual Commission. But the subject enlarges before me, and the responsibility of the occasion. I feel it a duty also to read works on the side of Ritualism, and I am pained beyond measure at the unblushing Popery which abounds in such writings. The messages to the Seven Churches of Asia sound in my ears with tremendous significance. I dare not predict, but I wait.

*To the same.*

EAST SHEEN, *November*, 1867.

I went into the garden for nearly two hours, making the alterations in the lawn which we spoke about. Since then I have been studying the history of Dissent, endeavouring to make up my mind whether it was a necessary evil which attaches to the principle of the Reformation, or whether it might have been for the most part obviated, and what lessons the review teaches us at the present day. One point is clearer than ever to me, that the question of 'habits, vestments,' etc., once raised in a Protestant Church, if not wisely suppressed, will inflame and ruin that Church.

*To the same.*

EAST SHEEN, *April* 20, 1868.

. . . I cannot yet learn how Disraeli feels towards the [Ritual] Commission. How strange that we should have lived to witness such a declaration as his that the High and Low Church party are equally important in the nation. The apathy which I see on all sides to the Irish Church alarms me more than any other sign of the times. It lays our own Church open to a similar attack by a Reformed Parliament. But the Lord will take care of His own cause. I do not propose to go to any of the meetings this year—perhaps to the sermon—but I shall remain quiet here and meditate on the annual benefits so long continued to me, when with your help I was privileged to give utterance to the news of the churches at the May Meetings.

*To the same.*

EAST SHEEN, *September* 7, 1868.

. . . I am working hard at my Ritual preparations. But I see that to do justice to the cause and to the present crisis would require a life of study and writing. . . . Nevertheless, I will do what I can. . . . Have you read Lord Harrowby's capital letter in the *Times* this morning? I have finished Bunsen's 'Life,' and shall try at Dover to put my thoughts in a letter to C. It is a deep study of human nature and of German divinity.

*To the same.*

EAST SHEEN, *November* 21, 1868.

I sent you on Friday last my proposal to the Ritual Commission, for the completion of our labours. My intention and hope in drawing it up so fully was that a few of us might have met and selected such parts as we could all agree to, and from such selections have prepared a new paper for the Commission generally. But I could not accomplish a previous meeting, and upon showing the paper to the Bishop of London, he advised me to circulate Part I. in its present form, and to suspend

Part II. The reading and the writing connected with this work has occupied a full twelvemonth, but I entered upon it with my eyes open, that it would be an all-absorbing work under my present diminished physical powers. If it comes to nothing, I have made a last effort for the good of the Church; and my work has been lightened by hope and love to our venerable Church, and I have from first to last committed it to the great Head of the Church.

*To a Son on his Birthday.*

1868.

This letter cannot convey to you a tenth part of the emotions of my heart on the eve of your birthday. Your birth was just at the beginning of my illness. I waited till your birth before I dared consult a doctor about the state of my health. Two days afterwards I received the intelligence that I had but a small prospect of recovery. I dared not tell your sainted mother, and as she showed you to me and I stood over her, I seemed to hear the dismal sound, 'A widow, with a baby at her breast!' But, I thank God, I had learned the reality of that saying, 'Cast your burden upon the Lord'—cast it off your mind, cast it upon One able to bear it; and I have been spared, and the mother was taken, and that baby of which I then seemed to be taking my leave has been for thirty years my comfort and my delight, and in latter years my companion and fellow-labourer.

*To his Brother.*

SANDON HALL, STONE, STAFFORDSHIRE, *October* 2, 1869.

Notwithstanding an eight o'clock dinner, and talking in the drawing-room till past twelve, I had a good night, and rose quite fresh. Lord Harrowby prepared for me a bedroom on the ground-floor, with every possible convenience. To-day I have had a *long* walk for me, and have enjoyed the lawn and distant prospect greatly—only one regret hangs like the wooden log on a slave's neck—that you are not with me. Lord Sandon is as

tender and attentive to me as my own sons—always providing chairs—offering his arm, etc. I have not yet heard the names of all our party. Miss Burdett Coutts was here yesterday, but left to-day. I had much conversation with her.

*To his Daughter.*

SANDON HALL, *October* 3, 1869.

We have been hard at work [on Ritual Commission questions] for several hours—two days—and certainly our meetings *here* have been more satisfactory than any of our former meetings held *extra* the Commission, because we three at least have come to a firm and common understanding upon some important points. The party is reduced to the three Walpoles and the Marquis and the Marchioness of Drogheda.

*To the same.*

SANDON HALL, *October* 4, 1869.

. . . After I wrote to you we had a conference upon some spiritual points connected with ritual, such as the Burial Service, Ordination Service, and other matters which touch upon doctrine, and it was to me most refreshing and profitable to converse freely with my two lay friends as I should have done with Uncle J. upon matters touching upon salvation. Lord Harrowby has just taken me for a gentle drive in a pony-carriage, a sweep of eight or ten miles through the woods of his own park and the adjoining [one] of Lord Shrewsbury, the valley of the Trent lying between them.

*To the same.*

*October* 5.

We had much music last night; the large open saloon, as it is called, is so large that the singing at one end sounded well at the other end, at which I sat. There were several very good voices which took parts, and I thoroughly enjoyed, after many hours of talking, a quiet hour of listening. After prayers we had another Ritual Conference till past 12.

*To his Brother.*

EAST SHEEN, *January* 4, 1870.

. . . Dearest Emelia's Christmas visit to us was most refreshing. Family love seems each year to become more precious as other things fade away, and the closest friendships become extinct.

*To Mrs. Brierly, Charlotte, Sierra Leone.*

*September* 3, 1870.

I have to acknowledge your letter from Madeira as well as the sad intelligence contained in a letter from your sister of your great bereavement. The Almighty hand which inflicts such a blow can alone support the survivor and heal the wound. May the Lord graciously manifest Himself to you as He doth not unto the world! I follow you in imagination to your desolate home, and sympathise in your anguish of soul. Yet I thank God that you have determined to return to Africa, to wind up the affairs of the Charlotte School. We anticipated this being done when we took leave of you; we then, indeed, hoped that you and your husband might find employment in Charlotte in a training institution for female teachers. But we had begun to doubt the practicability of carrying on such an institution at Charlotte from the concurrent testimony of many of the Sierra Leone friends that it should be in Freetown. The loss of your dear husband seems to make this clear. We must therefore give up this long-cherished hope.

With respect to the girls now in Charlotte, it is possible that two or three of the most promising may be received into the Female Institution, as we understand some have been so received in former years; others may be put out as pupil-teachers in existing schools; and, thus reduced, the school must be made over to native teachers. And after such a shock as your own health must have sustained, we do not hesitate to invite you home, unless the Providence of God shall open to you any unexpected sphere of labour in the colony.

*To Mrs. Lieder, Cairo.*

*November* 10, 1870.

When we first saw in the newspapers the account of the death of your venerable husband, we expected that we should hear some particulars of the case, and what your future plans would be.

This intelligence we have now received in your letter to Archdeacon Tattam, which he has been kind enough to forward to us, and also in a letter from Dr. Cleghorn, after his interview with you in Cairo.

We have now, therefore, to assure you of the Christian sympathy and condolence of the Committee in your sad bereavement, and their trust and prayer that the Lord may make good to you His gracious promises to the widow, and especially to those who have laboured for His name's sake among the heathen. . . .

Dr. Cleghorn mentions some school furniture which you regard as the property of the Society, and which you wish to transfer to the use of Miss Whateley's school. The Committee willingly confirm this transfer.

The retrospect of forty years since your husband first went to Egypt leads to many solemn and interesting contemplations. During his early years he was privileged to disperse large quantities of the Holy Scriptures and Scriptural tracts, as well as to educate a large number of youths. We shall be glad to receive from you any testimonials you may have of the fruit of his labours; for such, doubtless, will have occurred from time to time, though of late we did not receive any letters from his pen.

We often receive strong appeals to re-open our mission in Egypt; but so many other open fields of missionary labour have presented themselves, and have been so abundantly blessed with fruit, that we cannot supply reapers enough to gather in those harvests. I see, therefore, no prospect at present

of our sending men to Egypt, unless they are driven out of Constantinople, and find a more tolerant Mohamedan Government in Egypt. But the Lord will watch over the land which gave Him an asylum in infancy, and in His good time He will send it the message of grace.

*To a Son.*

1871.

One of the first sick men I ever visited parochially was when I was at Beckenham in 1820. He lived in a small cottage on Penge Common. Before he died I took Brandram to see him, and he was satisfied that the sick man had received the grace of God, and told me so when he came out of the cottage, for I had waited at the door. My sensations at the hope that this was the first-fruits of my ministry I can recall with lively emotions at the present day; and when I pass by the Brighton Railway, and gaze upon the splendid Crystal Palace, and then at the streets of villas which now cover what I knew as Penge Common, all these present scenes pass as a dissolving view from my mind, and I dwell upon the little two-roomed cottage and its white door, and the extent of common before it reaching up to Norwood, and I think if my life were to begin again how much rather would I spend it in conveying to lost souls the light of the Gospel than in many of the great controversies in which it has been my lot to become involved.

*To a Niece.*

East Sheen, London, *June* 10, 1871.

My dearest R.—I must send you a line to say how thankful I feel for the account of your dear boy's sustaining so well the operation, and of the prospect of a satisfactory recovery. I deeply sympathised with you when the trial first opened upon you. But I felt assured that your God would support you, and not suffer your faith in his lovingkindness to fail. These are occasions when we *experience* the Lord's presence and the reality of His supporting power, and thus our faith, though it has not the

evidence of sight, has another evidence equally powerful in the consciousness of a power beyond our own. And when we return to the ordinary course of daily life, we are enabled to carry with us a more lively sense of the Divine presence and favour. For we have the blessed truth to rest upon, that He who hath delivered, doth deliver and will yet deliver. I often think how much you must need, with your large family, grace 'sufficient,' and I rejoice that you know how to secure it. May it be vouchsafed to you in all fulness. . . . I cannot tell you what a special comfort it is to me to see your husband here once a month. . . . Believe me, your very affectionate uncle,

HENRY VENN.

*To the Rev. Canon Jarratt.*

(Church Patronage.)

EAST SHEEN, *July* 3, 1871.

MY DEAR JARRATT,—I much regret that my health will not allow of my taking the journey to Hull to attend the meeting of the patrons of 'Holy Trinity.' No other impediment would have kept me away, as it appears to me that the meeting will be an important one as to the division of the parish and the encouragement to build more churches.

One question will probably be that of the patronage of such new churches as may be built. My attention has long been given to this subject; but of late years especially I have been convinced that the safest mode of patronage is that of five elected trustees, with power to fill up their number as vacancies occur. I am myself in several such trusts, and am always struck by the happy medium between private partiality and anything like party collision. In so small a number each feels an individual responsibility, yet a desire to give full weight to the judgment of his co-trustees. No form of patronage is free from objections, but I think fewer lie against this than against any other form.

In a large parish like Hull it is desirable that the vicar should

have some patronage *ex officio*, but I think it also desirable that the trustee patronage should prevail. I am aware that something may be said in favour of the patronage being vested in the Diocesan. But having a strong conviction that the Diocesan should be the check upon the patron, and that, as our Church revives, the check will become more needed, I am not disposed to increase the patronage, already very large, of our Bishops. If you think these remarks worth anything, you may communicate them to our co-trustees.

*To his Brother.*

EAST SHEEN, *July* 20, 1871.

What cause have we, as members of the European family, for humiliation that such a rash and wicked declaration of war should have been made by France. I do hope that in some form or other the matter will be noticed by the Church. Even in the time of Archbishop Sumner there was a general understanding that a clergyman might call upon his congregation to set apart a day of humiliation if Government neglected to do so. But in the present days of universal liberty there can be less hesitation. I shall propose something of the kind in the next *Christian Observer* if it is not brought forward otherwise.

*To Mrs. Gill on her Husband's Death.*

EAST SHEEN, *May* 14, 1872.

I must, in justice to my own feelings rather than from any claim upon your confidence, express my earnest sympathy with you in your affliction, and my prayers that you may be enabled to take refuge in your Saviour's arms until the severity of this trial is passed over. Such a blow has fallen upon you as must make you stagger for a time. Every future prospect is shaken and broken, even remaining blessings appear as if blighted. Under such circumstances we are invited to lean our whole weight upon an Almighty arm, the same yesterday, to-day, and for ever. When every other faculty of the mind seems para-

lysed, one remains and becomes more lively than ever—*faith in the invisible Saviour*, *i.e.*, confidence and repose upon Him as a father and friend standing by us, speaking to us, 'Daughter, be of good cheer! Thy husband is enjoying ineffable happiness in my presence, and till you rejoin him I will supply all your needs.' Yes, my dear friend, when in your desolate chamber the external world is a dead blank, then exercise this faith—listen, plead the promise, 'He calleth His sheep by their names;' say, '*Be with* your desolate child.' Often the Divine response comes with the power of a voice, and always in proportion to our faith and confidence, with a stilling influence which, for a brief time, charms our grief and, when it leaves us, leaves us strengthened for the active duties of our situation. My prayer for you is that you may know by happy experience the certainty of these things. Would that I could offer you any other assistance, but the infirmities of age keep me essentially a prisoner to the house, and have deprived me of the means of assisting others in any active way. But the Lord will raise up friends just as you want them. Strange as the words may seem, He will make good to your children the loss of their father by the exercise of His special providence.

*To his Brother.*

EAST SHEEN, *August* 17, 1872.

Another day opens with mercies; your letter gives us good accounts of you, and we are all well; and good news also from Tiverton, which I enclose. It is with us a brilliant day, but I have not been out yet. The only visitor has been young Baring, who came to me to consult upon a proposal of his elder brother to give him £400 a year while he continues as a missionary. Of course I told him to accept the proposal, as he may give it all to the work, and it makes his brother an indirect fellow-worker. He was afraid that his brother missionaries might be jealous. His brother is a partner in the great house of Baring Brothers. . . . I am now engaged in drawing up an account of

the Niger Mission to be printed. Bishop Crowther wishes to come to England in the autumn. I hope the Committee will invite him. Though there will be a fearful scramble among the Association Secretaries to have him as a deputation. But I shall not be involved in it, as on the last occasion. . . . Another day will pass before I hear from you. But our heavenly Father will be with us, and we have the privilege of commending each other to His tender care and protection. God ever bless you in body, soul, and spirit.

*To the same.*

*August* 24, 1872.

Mr. Maltby came just after luncheon, and we had a long talk together upon *Christian Observer* matters. He expressed his desire to assist in the kindest manner, and only stipulated that I should have no scruple in rejecting his papers if they were not suitable. Then Wright sat with me for an hour on the lawn, and we went over all matters of business together. . . . In the evening read missionary despatches. To-day I have had another missionary, Mill, of Ceylon and Tinnevelly, an Italian by birth and formerly a Roman Catholic priest; he came to say that he wishes to get an English church in Italy like Mengé at Milan, and devote himself to the evangelisation of Italy. Now I am waiting for dearest H.; so you see how fully my time is occupied, and what enjoyments are surrounding me. Oh, that I could be sufficiently thankful and 'render again' to the gracious Giver of all these benefits!

## CHAPTER VIII.

### THE CLOSE.

BUT this life-long labour of love was at last to close. For more than thirty years he had been identified with the Church Missionary Society. To give himself wholly to the work, this devoted servant of Christ resigned a living of £500 a year, and persistently forbore to receive any remuneration for his priceless services, even refusing the ordinary reimbursements of travelling expenses, and other payments actually disbursed. During much of that period he had been a severe sufferer; but a few years before his final summons came his malady assumed such serious proportions that all believed that his earthly toil was done. It was a time when he could have been ill spared, and those who believe in the power of prayer have no doubt that in answer to many earnest intercessions he was so spared a little longer to guide the council-chamber with his 'old experience,' till he had unravelled—no light task—most of the problems of foreign missionary work in this day and generation.

Such expressions as the following, from a private letter of that period, show how he waited his appointed time until his change should come. After writing of the defection—temporary, as it proved—of one from whom much had been hoped, he adds:

(*To the Rev. W. Knight.*)

The Lord alone knows them that are His. Such cases as this do not affect me as once they did. Nearness to the world of light consoles me in the sight of gropers in the dark. The hope of soon seeing the King in His glory makes me indifferent to the silly dishonour done to His office by those who obscure it by sacerdotalism. We have striven together, my dear friend, for the maintenance of the truth of the Gospel. We are assuredly on the winning side, though a few ups and downs surround us. Let us strengthen each other in the Lord!

Lord Chichester relates meeting, about this time (1869), at East Sheen, their attached mutual friend, Rev. Charles Hodgson, of Barton-le-Street, Yorkshire, who had been for many years one of the most zealous and successful advocates of the C. M. Society, but who was then in a very infirm state of health, which proved, in fact, the commencement of his last illness.

We three, H. V., C. H., and myself, were sitting together for nearly an hour before dinner. H. V. began the conversation in a very kind and rather solemn way. 'Now, H.,' said he, 'you and I are old men; neither are likely to be in this world much longer; now tell us your feelings about the great change.' C. H. did so, giving a full and very sweet account of his present experience and of his hope in Christ. H. V. followed in at least as interesting a manner to describe his own. Both statements were to me very solemn and very instructive, but, as I fully expected, very different from each other. They were equally characterised by a strong faith and an implicit trust in the work and love of Jesus; but I can perhaps best describe the difference by saying that the keynote in one of these dying songs was buoyant hope and an overflowing sense

of God's love ; and in the other a deep humility, a most touching expression of his own unworthiness, with a *wondering* as well as thankful sense of God's mercy through Christ.

His brother adds an affecting reminiscence in illustration of the estimate Mr. Venn had formed of himself and his work. He had a long conversation with him a few months before his death on the one great subject—their hopes for eternity—when Mr. Venn quoted that text—'If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because that shall be revealed by fire. If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire' (1 Cor. iii. 12-15) ; and then, with the deepest emotion, said, 'Yes, *he shall be saved.*' He understood this passage as referring not only to the doctrines a minister teaches, but to his works and labours generally. As to the doctrines which he had all his life preached, he could thank God that he had preached Christ crucified as the only foundation—Christ as made unto all believers, wisdom, and righteousness, and sanctification, and redemption. This was the Gospel he had ever preached, and which he at that very time felt to be unspeakably precious to his soul. But as to his works and labours, while others would at once think of the gold and silver and precious stones which he had been building on the one foundation, he spoke rather of the wood and hay and stubble, and rejoiced in the assurance that he should nevertheless be saved through grace.

Mr. Venn was endued with many graces, and not the least of them was the depth of his humility and self-

abasement before God and man. It was well that he should have formed this estimate of his own labours; but those who knew and loved him may and should, to the honour and glory of sovereign grace, delight to dwell upon the gold and silver and precious stones, and to think and speak with joy and thankfulness of the crown that will be given him on the Great Day when all secrets shall be revealed, and every true disciple of the Saviour shall receive praise from God, according to his work and faith and love.

It may seem mysterious that during some of the latter years of his life he should have been so infirm and suffer so much pain; but it was all right; he had for many years glorified God by an energy and activity of mind and body which never failed him; he had now the opportunity of glorifying God by most cheerfully acquiescing in his altered circumstances, and by heroically labouring on in the midst of weakness and suffering.

Some glimpses of his domestic life in these declining years are gathered from the journal of his old and attached friend, a frequent visitor at East Sheen, Mrs. Sykes. Mr. Venn's love of nature and his interest in his garden only seemed to grow as he advanced in life; and his garden became still dearer to him, as his infirmities confined him more and more to home.

*November* 9, 1866.—Most kindly received at East Sheen, but thought my dear Mr. Venn a good deal aged.

10*th.*—A very restful and enjoyable day indoors. In the evening, sitting round the fire, Harry read aloud several poems. Among the hymns read was Charlotte Elliott's 'Thy will be done;' the expression given to it by the reader was that of resignation and submission. Mr. Venn commented on this, dissenting from it, and saying emphatically, 'No, not so. "Thy

will be *done*," not merely suffered, endured, but *acted* out—done actively, energetically—*worked* out!' his whole countenance and even movement as he spoke helping to enforce his meaning. I cannot be positive as to the words, but I believe these are what he said. In the midst of this quiet reading the African mail was suddenly brought in, and there was an instantaneous change. All was animation and interest, the very grouping of the little party was altered. Mr. Venn turned to the table on which the packets of letters and papers were placed, when they were read to him aloud, clearly but rapidly; Mr. Venn making notes, as his daughter went on, of the most important facts, and seizing with what seemed intuition on the salient points. When there were passages of mere description or trifling details he at once waived them by fastening on the parts bearing on the great interests ever in his thoughts. It was a striking scene; he was quite his old self, very bright, and it gave to a bystander like myself a strong sense of the *power* of his mind, able thus, at a moment's notice, to take up his work with such clearness and vigour.

19*th*.—Two happy hours in the morning with Mr. Venn, correcting the map of the north-east coast of China, which I had traced under his instructions on Saturday. Wonderful to see his command of all subjects and fertility in resource, and his determination that all shall be perfectly correct that leaves his hand. We compared maps on different scales, measured and altered as required. I left East Sheen in the afternoon with an ever-increasing sense of the advantage of being permitted to associate with so bright an example of Christian goodness and intellectual power.

*June* 30, 1869.—I sat a long time in the garden alone with dear Mr. Venn, and had much interesting conversation on many topics; speaking of his past life and the mercies he had received, he counted as a great one that his character had never been maligned or attacked, saying that this was 'quite a subject for great thankfulness;' and when I expressed incre-

dulity that such a thing could ever be thought *possible* with respect to him, he replied that he knew of several instances (one especially of a clergyman) of perfectly innocent persons having been unjustly accused. The humility of his thankfulness, and the way he expressed it, struck me very forcibly.

*November* 18, 1870.—It is deeply touching and interesting to see him: he is much more infirm, and is aged since I saw him, but the mind bright and the sympathies active.

*Sunday*, 20*th.*—In the evening a very interesting conversation with Mr. Venn on the subject of the *power of prayer*, now denied by some, and respecting which arguments are being held and challenges have been given in the papers. An article for the *Christian Observer*, which had been sent to him in MS., was read aloud by him for consultation on it.

22*nd.*—Mr. V. went to London. He was very tired in the evening, but will not relax in his work, though in his state of health the journeys up and down are serious fatigues.

24*th.*—Mr. Venn went again to London, unflinching, though so infirm in body. What power of mind this shows, for though very weary and even suffering in the evening, he *will* talk with us.

*November* 1, 1872.—He got out later—these turns in his garden do him good, and there is always something for him to observe or comment on as he is wheeled along. I see him much more infirm in body, but his conversation is as interesting as ever. Miss Venn* came before dinner. She is very

* Miss Emelia Venn, his third sister, whose name has appeared from time to time in the course of this Memoir, died at Hereford in the early part of the present year (1881), at the ripe age of 86. She was deeply attached to her brothers Henry and John, and took the liveliest pleasure in the work both of Home and Foreign Missions. She was especially interested in a Juvenile Church Missionary Association, which at the time of her death yielded, from boxes alone, as much as £200 annually. She lived, like her elder brother, in 'a paradise of certainties,' and none who had the happiness of knowing her can forget the 'light of her countenance' as she heard of the progress of our Lord's kingdom in the world.

delightful, and to see the two together is quite touching; such tenderness on both sides, and such venerating love on hers.

*5th.*—In the course of the evening Mr. Venn told a story of the fate of a book which was very remarkable. A most learned refutation of Mohamedanism was written in very choice Persian by an erudite German scholar [Dr. Pfander]. A Turkish translation of this work was printed by the C. M. S., and 500 copies sent in an immense box to Constantinople: the box was there seized, and though our Government, urged by the C. M. S., made many efforts to have it restored by the Turkish authorities, they were all in vain. Three years passed in these fruitless efforts, and then the Crimean War broke out: it was supposed that as the Turkish Government had so much reason to be grateful to us, now was the time for a fresh effort to be made, and Sir Stratford Canning again applied for the restoration of the box and its contents; this was successful, and a firman was issued ordering it to be given up to the missionaries. They, knowing the immense size and weight of the package, took several stout porters with them to fetch it from the place where it had been kept for these three years. When they touched it they found a man could raise it with one hand —it was empty! On examination it was found that a hole had been made in the side of the case, and every copy of the book had been extracted, so that the refutation of Mohamedanism had without any efforts of theirs been widely circulated through God's providence by an invisible agency.

*9th.*—Walked for a good while in the garden by the side of Mr. Venn in his chair; he planned an alteration in one of the walks, and was most exact and particular to get the right curve in the line, making me move the sticks to one side or the other, and actually marking part of it with his own stick, reaching out of the chair to do so. He quite enjoyed this bit of work; it is very wonderful to see his continued interest in and love of his garden; it keeps his mind so fresh.

*Sunday, 10th.*—Interesting reading and discussion over some

sermons of Mr. Venn's father; then he read to us some of Herbert's Poems.

11*th.*—C. E. Stephen came early to breakfast; then I had a long and very interesting morning alone with Mr. Venn. He spoke of some personal matters, and then branched off to his family history; showed me a MS. book with a genealogical sketch drawn out as a guide to the way of doing such things, and in the course of this conversation spoke of his having tried to seek out a family in, I think Devonshire, finding a person whose mother's name was Venn, and talking to her to discover if any relationship existed; this nice simple-hearted woman was much gratified, spoke of her mother affectionately, and said to Mr. Venn, 'Many will try to make out that they are related to great folks, but very few will take the trouble to find out a poor relation.' He had sought for tombstones in the churchyard before he applied to her for information. In the afternoon I left my dearly loved friends. *His* last words to me were, 'Good-bye, my dear; come again as soon as you can.'

I *felt* I should not see him again on earth; may I sit at his feet in heaven!

During this visit Mr. Venn often related anecdotes of interesting or remarkable persons or facts, several of which I wrote down in retiring to rest and some of which are here quoted. It seemed to me as if he exerted himself, in spite of much suffering, to give us some of the stores of his wonderful experience. They were admirably told, with a point and expression which no mere transcript can convey.

I cannot help remarking on the beautiful manner in which he always thanked the man who came every evening, and assisted his own servant to carry him up into the drawing-room after dinner.

His last official address to missionaries leaving for their several spheres is given entire. It was delivered at Islington on July 28, 1871.

The Committee address you on the present occasion by the lips of its aged Secretary, who might plead exemption on account of the infirmities of advancing years, but who throws himself upon your candid indulgence, under the exceptional circumstances caused by the absence of younger secretaries.

This circumstance suggests, as a topic for the present address, a very few remarks upon the different views and feelings with which we take leave of each party of missionaries setting out upon their holy enterprise at the present day, from those which we entertained thirty or fifty years ago; the fact that the same lips have spoken on many former occasions, as the organ of the Committee, gives a proof that the change is the result of experience, not the mere difference of human opinions. The difference of views and feelings consists chiefly in this, that we entertain very moderate expectations of the success of all human agency, but greatly enlarged expectations of the working of the Spirit of God, for the conversion of the world. The time is, indeed, long gone by, when the sending forth of a body of missionaries raised a song of triumph, as though the world were turned from darkness to light. It has often struck us as significant of this bygone assumption, that a well-known and beautiful hymn, and its appropriate tune, were composed for the departure of the first set of missionaries sent by the London Missionary Society to the South Seas:

> 'All hail the power of Jesus' name,
> Let angels prostrate fall,
> Bring forth the royal diadem,
> And crown Him Lord of all.'

We trust the hymn is sung with no less fervour of adoration than in olden times, but now rather in the assurance of faith, and in the surveying fields white unto the harvest, than in the bringing in of sheaves into the Lord's garner.

We were accustomed to tell our missionaries that the Christian's weapons are mighty, through God, to the pulling down of strongholds. So we tell you still, but we are com-

pelled to add, that you are not yet so armed. Some of you have to acquire the vernacular, so as to be able to unsheath the sword of the Spirit, which is the word of God. Others of you have laboured abroad; but you tell us that the strongholds of Satan still frown in defiance upon the feeble Christian efforts which are directed against them, and your minds are now agitated with the anxious question how you may best recommence the assault.

We were accustomed, also, to say of our missionaries that they would be among the heathen like a candle to give light to all around. Alas! what numbers have failed to impress the heathen with the beauty of holiness, through their unsubdued carnal infirmities!

We assured our young missionaries that they went forth bearing the good seed, of which some must spring up to the glory of the grace of God. Alas! how few comparatively have found any good-ground hearers, or even rocky soil, or a lodgment among thorns; they have found nothing but the hard wayside, and not one seed apparently has vegetated.

To sum up, we have often in days past likened these occasions to the scene at Antioch of old, when the Spirit said, 'Separate me Paul and Barnabas for the work to which I have called them.' But year after year we have sent forth our evangelists, and other societies have sent forth theirs, and generations have passed away in many a missionary field without our receiving back the glad intelligence which the Church of Antioch received after two years and a half, when two Apostles 'gathered the Church together, and rehearsed all that God had done for them.'

Such is the result of past experience when we trace the modern history of individual missionaries, and so our expectations of the success of human agency are moderated. We dare not pronounce beforehand of any missionary that he will see the fruit of his mission. He may remain without visible success, he may fall into ill-health, he may return dispirited.

But, thanks be to God, there is another aspect of the subject, to which we hasten. If we look at modern missions, as a whole, we unhesitatingly declare that they are a great success; that they do give a pledge of an abundant harvest; that we may tune our harps for the chorus of praise and thanksgiving that the day of the Lord is at hand. But this success seems to have been granted in a way designed to humble human agency, and to exalt the work of the Spirit. I allude not only to such cases as Madagascar and Abeokuta, where the work has progressed, notwithstanding the expulsion of missionaries, but also to the many cases in which success has been granted where least expected, and withheld where we had looked for it with the greatest confidence. Where the organisation of a mission has appeared to us the most complete, there the labourers hae been tried by disappointments; whilst in many other instances there has been apparently a spontaneous springing up of trees of the Lord's planting.

Now by this statement we do not mean to imply that the Spirit of God acts irrespectively of human effort, but only that the Divine blessing is not tied to man's devices. There is a wide range of agencies at work for the conversion of the heathen, besides the preaching of the missionary; and the Lord grants His blessing with a view to the whole work rather than in respect of this or that missionary: in answer to earnest prayer put up by the workers in one department, the Lord may grant a blessing to a different department of the work, which in His infinite wisdom He sees to be most fitting and important.

Let us all learn to honour the work of the Spirit in the success of Christian missions. Let us pray more earnestly for the outpouring of the Spirit upon the whole world. Let us act in the humble confidence of our creed—'I believe in the Holy Ghost, the author and giver of life.' Let those who are going forth into the mission field go forth with modest thoughts of the power of their own arm, but with great thoughts of the

power of that Holy Spirit who divideth to every man as He will. According to the beautiful metaphor used by our Lord in His discourse with Nicodemus (by many commentators not construed as a metaphor, but as a direct assertion of the work of the Spirit), the wind (τὸ πνεῦμα) bloweth where it listeth, and thou hearest the sound thereof (a gentle rustling of the leaves), but canst not tell whence it cometh and whither it goeth.

Would to God that all who are engaged in missions might learn from hence to cultivate a spirit of mutual love, of union of soul in prayer and counsel, and of cordial harmony among the members of a mission. It is in such an atmosphere that the Holy Spirit delights to dwell, for these are in fact the fruits of His indwelling; and it is vain to expect the fruits of that Divine agent in giving effect to the preaching of the Gospel, if we shut out from our hearts His other fruits—love, joy, peace, long-suffering, gentleness, goodness, faith.

It is said of the disciples of the Lord after His ascension, while they waited for the promise of the Spirit, that they were all with one accord in one place. The word is very expressive —of one heart and mind (ὁμοθυμαδόν). Acts i. 14; ii. 1 *et passim.* We cannot all assemble together bodily, but let us cultivate that oneness of mind and purpose which was honoured by the descent of the Holy Spirit on the day of Pentecost.

We will conclude with two practical inferences arising out of this for the use of our missionary brethren.

1. What has been said may serve to place before my younger brethren who are going out for the first time, in a new light, the rule of the Committee to regard them as probationers till they have passed their examination in the vernacular, and shown that they possess other missionary qualifications. The Committee send you out on a venture whether you will be found fit for the Master's use, and must reserve to themselves the power of recalling you, if they afterwards see reason to doubt respecting your missionary call. In the case of Saul and

Barnabas, the Holy Spirit made His call manifest before they set out. In modern missions, though we trust that you are called to the work, we cannot pronounce absolutely till you have been tried in this work. These considerations may well check the spirit of many young missionaries, who, on their first arrival, think 'to set things to rights,' in the work of their seniors. For the first two years or so be slow to speak, quick to hear and observe, try to penetrate below the surface of things, and to understand the symptoms of a prosperous mission on which the Lord's blessing is resting. Sit at the feet of the experienced missionaries. The lesson of humility is necessary for us all; but, contrary to nature, it is too often least understood among those who most want it, the raw recruit in Christ's army. The apostle who has laboured more abundantly than all others can best submit to be less than the least of all.

2. Again, you may all learn, dear brethren, from this subject to cherish a wide interest in the mission to which you belong, to identify yourself in sympathy and counsel with the work of your brethren, as well as with your own peculiar department, as not knowing whether the Lord may answer *your* prayers by prospering your brother's work rather than your own. Though for convenience there may be a division of labour in a mission, the utmost care must be taken that such division do not beget an exclusive, a selfish spirit, even in the work of our common Lord, and Captain of the Lord's forces. This selfish spirit is often the besetting sin of most devoted missionaries. My people—My catechists—My schools—are expressions which often grate upon the ears of an experienced Secretary, though too familiar to brother missionaries to excite notice. It is specially with the view and intention of promoting in our missions unity of spirit and purpose that we enjoin upon you frequent meetings for united prayer and conference upon the Word of God, and upon the things which belong to His kingdom on earth: those of the same station should thus meet

weekly, and others as often as their convenience will allow. 'Finally, be ye all of one mind, having compassion one on another, love as brethren, be pitiful, be courteous.' (1 Pet. iii. 8.)

His great wish was to die in harness, and he used to envy the departure of one of his chief friends, a secretary of the Wesleyan Methodists,* who, with a sharp and sudden transition, had been called from his labour to his rest. Many will remember how under the pressure of chronic disease which, during his latter years, left him few waking minutes free from pain, often very severe, he was still carried into the Committee-room, when he could not walk upstairs to share in its discussions and deliberations as of old.

One point in his daily life made a deep impression on those who watched it closely—the cheerful acquiescence in God's will, with which he gradually gave up his active life and exchanged it—step by step—for one of gradually increasing suffering, weakness, and (worst of all to him) dependence. 'With all its sacrifices,' writes his affectionate daughter, 'his life was to my mind a very happy one—his whole powers devoted to work he thoroughly loved; but no one who was not constantly with him—night and day almost (as I had the blessing of being for a long time)—could imagine the cheerful and patient resignation with which he gave it all up: never a word of murmur, contented to sit by and watch others doing it, and making the very best of everything—equally ready for work or suffering.'

A missionary who had not seen him for years thus describes his feelings on visiting him about this same time:

* The Rev. Dr. Beecham, p. 226.

To-day I had an interview with Mr. Venn, and was much cheered by him. I feel much relieved indeed. I was afraid I had to go away without seeing him, after having come such a distance, and after so long a time, and after toiling day after day in the same monotonous work. . . . Oh ! he is the old Mr. Venn—so brotherly, so warm, so affectionate, so confidential. He can't walk without the assistance of a stick, and then only with great difficulty, so that, if you merely see him, you fancy you see a perfect wreck, and then when you come to speak to him he is the same lively man, with all his faculties wide awake, a mind as comprehensive as ever, and able to grasp fully all that comes within its reach. The whole mission world is still before him, with all its missionaries, as a panorama. Fancy, he has most carefully read through the two volumes of Baumgarten's 'Acts of the Apostles,' in order to see afresh how mission work is to be carried on.

He was denied the letter of his wish, for he did not die in harness, having resigned his post a few months before his death, when his infirmities made it impossible for him to undertake the journey from Sheen to London; but those whom he had made his own he loved and cared for to the end. The Committee at once made him a Vice-President, the highest honour they had to offer. He was often pressed to preach the Annual Sermon for the C. M. Society ; but he would never undertake it, his conception of the occasion was so great.

One of his faithful Africans, on his return to his native land, after his last visit to England, had just taken leave of his loved and venerated father, when some one said, 'You will never see him again.' The remark distressed him deeply ; he ran down the steps for a last farewell, and wrote to Mr. Venn on the voyage afterwards, saying that he had spent most of the following night in tears at

the thought, and expressing warm affection for him. The reply came from a heart as warm as of old.

*November* 17, 1871.

. . . I received your affectionate letter from Madeira, and sincerely thank you for your expressions of regard and Christian friendship. Your times, as well as mine, are in the Lord's hands. If not permitted to meet below, may we stand together at the right hand of our Lord and King when He shall appear in His glory!

The *last* letter to Africa, written the very day fortnight before 'the midnight cry' came, shows as clear and strong an interest as ever in Sierra Leone and all points concerning the mission:

*December* 30, 1872.

It has become very difficult with me to write, on account of my increasing infirmities; but I must try to send you a few lines to assure you of my unabated interest in the letters you so kindly send me, and in the information they convey. I cannot now walk even a few steps, but must be carried from chair to chair, so I have given up Salisbury Square and the Secretaryship, and have now nothing to do but to wait for my appointed summons to the rest which remaineth. My life has been full of hurry and business, and I regard it as a signal blessing that my Divine Master allows me an interval of time to trim my lamp and make a provision of oil, before the midnight cry cometh. I am surrounded by mercies and blessings, and suffer comparatively little pain, but my days are very short, from the slowness of all my actions. My principal subjects of meditation are the simple but grand principles of the Gospel of Christ with which I began my ministry, and on which I have endeavoured to build all my past work. Pray for me, that I may enjoy more and more of the *presence* of my God and Saviour.

I enclose you an article on the early history of Sierra Leone, which will interest you. Should I be spared a few months, I may be able to draw out a few more *recollections*, which may be of interest in the Church of Christ. Pray send me any recollections which you may be able to pick up respecting any of the young Africans who were educated at Clapham. I suspect that very few ever returned to Africa.

I feel a very deep interest in the work of our brother ——, and will write to him by this or the next mail. I thank the Lord continually for raising up such a translator of the blessed Scriptures. Give my affectionate Christian regards to him and to ——, to whom I hope to write shortly.

Go on, my dear brother, in the course of diligent usefulness and godly walking to which you have been called. Let nothing discourage you: looking unto Jesus, the Author and Finisher of our faith, nothing *can* discourage us, but all things shall work together.

Ever yours affectionately,

HENRY VENN.

The relation who had assisted Mr. Venn in his conduct of the *Christian Observer* for the few previous years has recorded his closing days in a Notice, of which the present writer gratefully avails himself:

On the very day which preceded his last illness it was the privilege of the writer of this sketch to have a somewhat lengthened interview with him. The effort involved during the earlier part of the day, in mastering the details of some question on which his judgment had been solicited, had somewhat exhausted him, and at the time at which the writer arrived he had fallen into a short slumber. On awaking, however, he appeared in the full possession of his wonted powers of mind, and entered into conversation with his ordinary vigour upon some of the subjects which lay nearest to his heart. He alluded to the

anticipated return to this country of Bishop Crowther and Mr. Johnson (a native African clergyman) in the spring of the present year; and he then entered at some length upon the discussion of the true doctrine of the Sacraments, a subject on which he had recently had some correspondence both with Professor Birks, in connection with a paper which he was about to read upon the Sacraments at the approaching Conference at Islington, and also with the present writer with reference to a paper on the Eucharist, which appeared in the last number of this journal. In the evening of the same day, Thursday, January 9, he received his old and valued friend, the President of the Church Missionary Society, to whom the writer of this paper can remember his reference, so long as thirty years ago, as a living monument of the result of the adoption of those views of Divine truth commonly described as Evangelical.

His end was now fast approaching; but the house had been set in order, and the faithful servant was calmly and patiently awaiting his Lord's summons. With characteristic resolution, he insisted on struggling against the increasing exhaustion which he experienced on the following day, and remained for some hours in the room in which he was accustomed to read and work. At length he was compelled to retire to the bed from which he never subsequently rose. From this time his power of speech rapidly failed; but his mind, so far as it was possible for those who were with him to judge, seemed to be as clear and as calm as heretofore. He observed to one of his medical attendants that he could not foresee what might be the issue; but whichever way it might be, he was content. The end of Henry Venn was in entire consistence with the whole tenour of his life.

For the sake of others it might have been desired that, in the case of so faithful and so distinguished a soldier of the Cross, some further testimony should have been left on record of the power of those principles which he had maintained in life, to impart to their possessors strong consolation in the hour of

death. For his own sake, there was nothing in the circumstances of his departure from this world which those who most loved and who had most anxiously watched over him could have desired to be otherwise; and they were such as left no room for doubt that in the end of Henry Venn those conditions were fulfilled which are represented by the prophet as the assured portion of the believer—'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.'

There was, so far as it is possible for man to perceive, nothing which yet remained to be done when the summons fell upon the ears of this devoted servant of God to cease from his labours and to enter into his rest.

He had nobly maintained his part amidst increasing warnings of physical suffering and incapacity, to which it was no longer possible for him to turn a deaf ear. The earthly house of this tabernacle had increasingly become a burden to him. He had lived to see many of the great aims of his life, more especially in connection with the training of a native ministry, accomplished; and, like the great leader of Israel, he had incited those who were to carry on the work to which his own powers of mind and body had been so unreservedly consecrated, 'to be strong and of good courage,' under the assurance of God's presence and His blessing.

His death-bed was surrounded by those whom he most loved, and whom his eye continued to follow when his power of speech had failed. He was spared, so far as it was possible to judge, all suffering, and on the evening of Monday, January 13, he calmly and peacefully resigned his spirit into the hands of his Saviour and Redeemer; on Friday, January 17, all that was mortal of Henry Venn was consigned to its last resting-place, in the presence of a vast concourse of deeply-attached friends and relatives, some of whom had come from distant parts of the country, and amongst whom were comprised a large number of the Committee and Association Secretaries of

the Church Missionary Society, the missionary students of the College at Islington, and those missionaries who happened to be in England. In the unavoidable absence of the Archbishop of Canterbury, the service in the church was performed by the missionary Bishop of China and the Rev. A. S. Shutte, the vicar of Mortlake; that at the grave by the Bishop of London. The hymns, 'Jesus shall reign where'er the sun,' and 'Come, let us join our cheerful songs,' were sung in the church; and, 'Praise God from Whom all blessings flow' at the grave, as hymns in harmony, not only with the lifelong labours of the departed, but also, even while committing his body to the grave, with the feelings of the mourners.

His remains rest in a grave in the cemetery at Mortlake, there to await the Archangel's trump and 'the manifestation of the sons of God.'

'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.'

(C. J. E., *Christian Observer*, February, 1873.)

Another who was present * has also recorded some of the circumstances of that solemn yet joyful funeral. It took place at Mortlake Cemetery on a bright spring day—the brightest, and perhaps the only one of the season, in January, 1873. The grave was excavated, by his special desire, in the simple earth, just as the remains of his friend and former fellow-secretary, John Tucker—the friend, too, of Keble and Arnold and Justice Coleridge—by *his* special desire also, had almost simultaneously been, in a quiet Berkshire churchyard, laid to rest.

The lowly undistinguished grave, in which he wished his mortal part to repose, may well represent his own estimate of his life and work. The vast gathering that

* W. K., 1st ed., pp. 143-145.

stood round that grave—men who all felt that they had lost a friend, and who grasped each other's hands more warmly than usual for the sake of him that was gone—showed that to no ordinary man had they bid farewell, farewell till the Resurrection Day. Relatives and personal friends were amongst them; many who had gained comfort and counsel from him at some critical period of life; but most were drawn together by the thought of his great value to the cause of Christ, and of all he had done for them and for it. All who were there knew what a power he had been in matters ecclesiastical throughout the religious world of England. All who knew him least loved him for his cordial friendliness. The more others knew him, the more they loved him. Two of the younger clergy, as they stood among the throng of mourners, by no preconcerted arrangement, stepped forth from amongst them to cast the handful of earth upon the coffin; while the clerks and other officers of the Church Missionary House had before secured permission to take the place usually occupied by undertakers' men, that no hireling work might lower the honour due to one whom they loved and honoured as he did them: for he always rated their true-hearted service at its real value, and made them feel that they too were—even in tying up a parcel—fellow-workers with God in the great cause.

His faithful clerk, Mr. Josiah Bartlett (since deceased), who had spent his whole life in Salisbury Square in a career of unobtrusive usefulness, expressed in touching words his sense of the loss he had suffered:

'I do indeed miss him. I can scarcely realise the fact that he will be seen no more. I never enter *the* room without picturing him at the table. I have enjoyed a great privilege in working for so many years with this

honoured servant of the Lord. . . . I never knew him say an unkind word to anyone.'

By the kind permission of the Vicar of Mortlake, his elder son administered the Holy Communion to his father a few days before his decease—a final assurance that he was 'a member incorporate of the mystical Body of God's Son, the blessed company of all faithful people.'

To public patronage he was little indebted. Bishop Blomfield (who recognised his worth, and the recognition was reciprocal) made him a Prebendary of St. Paul's. More he had not to give, and there were few positions that would have drawn the great Missionary Secretary aside from the work of his life. He valued the stall in the metropolitan cathedral, as giving him an official right to be present at the chief ordination of missionaries; but with that sense of humour which is so common to strong minds, he used to say that it conveyed to him the right of preaching in the cathedral once in two years on the shortest day of the year (St. Thomas's, December 21). He belonged to a school which was not fanned into life by patronage. A marble bust of him (by Noble) was presented to the Cathedral by a few private friends. The authorities placed it in the crypt.

This chapter cannot more fitly close than with the following estimate of his work by a thoroughly kindred spirit, for whom he had a special regard, the well-known Major-General Edward Lake, of the Punjab, for almost the last six years of his life Hon. Lay Secretary of the C. M. S. The interest is deeply enhanced by the extract from the letter in which Mr. Venn resigned the secretariat, and in so doing gives his own appreciation of himself.*

* 'Church Missionary Atlas,' sixth ed., 1879, p. 8.

After speaking of Mr. Venn's predecessors, the writer proceeds: 'To the Rev. Henry Venn, however, who was appointed Honorary Secretary on the 5th of October, 1841, was reserved the privilege of witnessing, during thirty-one years' tenure of office, the expansion and consolidation of the work on a scale far exceeding that of the most favoured of his predecessors. The work in Africa, India, North-West America, and other countries previously occupied, was not only largely developed, but the important empires of China and Japan were added to the Society's mission fields. At the time of his assuming office, 117 clergymen were employed, of whom only 10 were natives; while at the close of his laborious career there were 352 clergymen, of whom 148 were natives. In the same interval the annual income of the Society had risen from £86,536 to £156,440, and the communicants in the missions had increased from 6,050 to upwards of 25,000, including the communicants of the Sierra Leone native Church. This period was further marked by the organisation of native Churches in Sierra Leone, Tinnevelly, Travancore, and in other places, so as gradually to prepare them for becoming independent of foreign aid. Much more might be added regarding Mr. Venn's abundant labours, but enough has been said to show that, under God, he was enabled, at a critical time in the history of the world and of the Church, to do a great work in the extension of the kingdom of God upon earth. The light in which Mr. Venn regarded the success with which it had pleased God to bless the efforts of himself and of those associated with him, may be gathered from the following extract from the last letter addressed by him to the Committee:

Many wise and excellent men have shared with me the office of Secretary, and it would be impossible, even if it were desirable, to assign the merit of any part of this vast work to any individual agent. The President, Committee, and officers of the Society, together with a large company of voluntary agents, including deputations to meetings, and weekly collectors, and every subscriber, are united through the providence of God for carrying out His purposes of mercy to a lost world. No one can say of another, 'I have no need of thee.' No one can take the credit for the success which God has been pleased to assign to the work. It is my solemn conviction, before God, that all throughout this vast agency have striven to do the work which He has assigned them, and that he who prays much and exercises the most simple faith may be found at the last day to have done as much towards the accomplishment of great objects as those who consult together, or transact correspondence, or form the instructions to missionaries. Let us then, as each agent drops out of notice, give glory to God for the dispensation of His grace, and closing the individual account, leave the estimate of his work till 'the day shall declare it !'

Such a man could not pass away without many tributes to his worth. The *Henry Venn* missionary steamer still bears Bishop Crowther and his comrades up and down the Niger on their errand of light and peace. The 'Henry Venn Native Church Fund' still commemorates him in the way which his family selected as his most fitting memorial.* Letters too numerous to reproduce here poured in from all quarters of the globe, full of affectionate regrets. The Committee of the Church Missionary Society passed the following Minute, which was re-echoed from Africa :

* Its present capital (March 31, 1879) is £12,735.

*General Committee, February* 10, 1873.

At the meeting of the Committee this day, Captain the Hon. F. Maude, V.P., in the chair, the following Minute was adopted:

The Committee have to record with mingled feelings of sorrow and thankfulness the removal to his heavenly rest of their late venerated Honorary Clerical Secretary, the Rev. Henry Venn. The loss to themselves, humanly speaking, is beyond estimation; but they bless God for the great work their departed friend has accomplished, and the bright example he has left behind him.

Mr. Venn's father was one of the founders of the Society, his grandfather having been among the foremost instruments in that great evangelical revival to which, under God, the Society ultimately owes its origin. Mr. Venn himself, in 1818, took high academical honours at Cambridge. After serving as a curate in London for three years, during which time he showed a deep interest in the proceedings of the Committee, he returned to the University, where he was Fellow and Tutor of Queen's College. In 1834 Mr. Venn permanently settled in the neighbourhood of the metropolis, and thenceforward constantly attended the Committee. He became Honorary Clerical Secretary in 1841, which post he held (always without pecuniary remuneration) until the close of life, though consenting a few weeks before his death to become a Vice-President.

During Mr. Venn's secretariat the Society's income advanced from about £90,000 to £150,000, the number of its native clergy from 10 to 148, and the communicants in its various missions from 6,000 to 20,000. Within the same period new missions were established in the Yoruba country, the valley of the Niger, Palestine, Sindh, the Santal districts, Oudh, the Punjab, Central India, the Telugu country, the Mauritius, Madagascar, China, and Japan. He was also largely instru-

mental in the creation of Bishoprics for Native Churches in Sierra Leone, the Niger, Rupert's Land, New Zealand, and (consummated just before his death) North China, and Moosonee in North-West America. It is owing, in a great degree, to his practical wisdom and judicious and persevering energy, that Native Churches have been organised on a footing of incipient self-government and self-support in Sierra Leone, Tinnevelly, Travancore, and Ceylon. His wise counsels and prudent management, under God's blessing, guided the Society safely through some of the most critical periods of its history.

The Committee remember, with thankfulness to God, Mr. Venn's untiring industry, his complete self-devotion to the work, his immense powers of application, his strength of memory, his firmness of purpose, his vast practical knowledge of human nature, his calm and correct judgment, his patience and self-restraint, his deep and loving sympathy, his warm and generous friendship, and his kind and watchful consideration for the interest and reputation of all the Society's agents, European or native. Still more would they call to mind his strong faith, his deep spirituality, and his zeal for the honour of God. The Committee enumerate these particulars in the work and character of Henry Venn as so many mercies received from God: and, in the midst of their sorrow, would humbly encourage themselves to expect from the Giver of all good that help and strength which will more than ever be needed for the time to come.

This tribute at home found an even louder echo in Africa, in the following Minute passed by the native Church in Sierra Leone, and drafted by the pen of the 'son of the faith' who had not long before wept at the anticipated bereavement.

'Connected with the Church Missionary Society as a committee member for more than fifty years, and subsequently as

the Honorary Clerical Secretary for upwards of thirty years, a position which at once secured to him the foremost rank among the Society's officers, it may truly be said that he was a father to the West African Church.

Having no other aim than the glory of God and the welfare of mankind, and possessing a competence which freed him from want, he devoted his whole life to the service of the Society with a zeal, earnestness, and unremitting diligence in labour that had never been surpassed in its history; and his labours were owned and blessed of God.

He was especially qualified for the work he undertook to do. For in addition to his deep piety, he was naturally blessed with a kind and loving disposition, sound judgment, and great administrative power.

If it were lawful and right to love one of the Society's missions more than the other, it might truly be said that the African mission was his favourite (see Rom. v. 20). For of all his colleagues in the secretariat, he took the most prominent part in every measure of the Parent Committee that tended to the temporal and spiritual elevation of Africa. It is, therefore, to his instrumentality in particular that is to be attributed this day, under God, the establishment of native pastorate Churches, and the advancement of converted natives to various offices of trust and great responsibility on this coast, within the past two-and-thirty years. In consideration of such noble deeds, the native Church in Africa deeply regret his loss. Nor is it only in Africa that he will be missed, but throughout the whole world, wherever the name of Christ is heard, his removal will be felt as that of a prince and a great man in Israel.

May his name ever remain a household word in Africa, like those of Granville Sharp, Buxton, and Wilberforce, and never be forgotten even when there remain no more souls to be converted, and 'violence, wasting, and destruction' shall have ceased to exist in the land!

But in thus giving expression to their feelings upon this most

mournful event, the Committee are not unmindful of the Lord's great mercies to His Church and people in having so long spared him to them with his mental faculties unimpaired. It is, therefore, their heartfelt prayer that a double portion of the spirit that was in their departed brother-in-the-Lord may rest upon his successor, for a wider extension of the Gospel to lands hitherto unblessed with its glorious light, to the praise and glory of God's holy name.

That, as a mark of honour to the memory of so highly distinguished a friend to Africa, all the churches and chapels throughout the settlement and its dependencies be put in mourning during the month of March ensuing, by draping the pulpits and reading-desks in black.*

We cannot forbear adding one further illustration of the depth and permanency of the regard of African Christians to Mr. Venn, which is afforded by a sermon recently preached by this same native clergyman at Lagos, September 19, 1880, on the death of Sarah Bonetta Forbes Davies,† in whose eventful history her English father in Christ had always manifested a deep interest. She had been taken captive by the King of Dahomey, in one of his slave-hunting raids, but, perhaps as being of royal blood, was spared when others were sacrificed at the annual 'customs.' The king gave her to the late Captain Forbes, of H.M. gunboat *Bonetta*, when on an embassy at Abomey, and he brought her with him to England and presented her to the Queen. Her Majesty provided for her careful education; after which she returned to Africa and married a

* This perfectly spontaneous tribute from people, almost all of whom had never seen Mr. Venn, and which must have cost no little outlay in Africa, is a very striking evidence of regard.

† See pp. 213, 215, 320, 334-336.

native merchant at Lagos, but only lived long enough to show promise of great usefulness amongst the women of her country.

Archdeacon Henry Johnson, of the Upper Niger, thus refers to Mr. Venn, and the strength of the language is a notable tribute to one whose memory is as fresh as ever, more than seven years after his death: 'That great and good man,' he calls him, 'whose name has for us a familiar household ring, which has never failed to kindle in our breasts a feeling of genuine enthusiasm.'

'As you will remember,' he continues, 'Mr. Venn was the man who laid his time, his talents, and whatever he had of this world's goods, upon the altar of sacrifice, laboured with uncommon energy and zeal, and died thinking and praying for Africa. To him, under God, we owe in no small measure the progress which we have made in education on this West Coast of Africa. To his powerful mind, which was quick to comprehend a situation, and to his sagacity, which knew how and where to find solutions for some of the perplexing problems which ever and anon arose in connection with the negro, we are indebted for much of what we are this day. He was a man of true, genuine, profound sympathy. Oh! how he would have wept like a child had he been alive this day, on hearing of the death of our dear sister whose remains are now held by the dust of Madeira! Such was the man—a giant in mind, but a babe in tender feeling.'

From all parts of the world indeed there went up the cry, 'My father, my father, the chariot of Israel, and the horsemen thereof.'

Dean Stanley's letter on the occasion appears on a former page (p. 362).

One more of the many responses to the announcement of Mr. Venn's death may well close this memoir:

*From the Bishop (Wilberforce) of Winchester.*

*January*, 1873.

. . . Thank you heartily for writing to me. Very earnestly did I wish that I could be with you on Friday, but I am absolutely engaged on that day. . . . I feel his death to be the breaking of no ordinary tie; his father baptised me and lived and died an honoured and beloved friend of my father and mother. The inheritance of Christian love, always a precious one, descended, and when added years lessened, as they always do, the disparity of age between us, he was always to me a kind and considerate friend. I honour especially in him the dedication of a life to a noble cause with an uncompromising entireness of devotion which had in it all the elements of true Christian heroism. You must look on his life as a grand epic poem which has ended in an *euthanasia* of victory and rest.

# APPENDIX.

A. Founders of C. M. Society and First Five Years (1799-1804).
B. Retrospective Address, March 7, 1862.
C. Minutes on the Organisation of Native Churches.
D. Episcopacy in India and Madagascar.
E. Politics and Missions.
F. Missions in their Variety.
G. Some Eminent Missionaries.
H. Independent Action of C. M. Society.
I. The Proper Interpretation of the Baptismal Service.
J. Commission on Clerical Subscription.
K. Ritual Commission.
L. Notice of African Commerce.

## A.

### The Founders of the Church Missionary Society, and the First Five Years (1799—1804).

The design of a distinct Society for sending missionaries to the heathen, to be conducted by members of the Church of England, originated with a few Evangelical clergymen and laymen at the close of the last century. It was chiefly matured at the meeting of a religious association called 'The Eclectic Society,' assembling in the vestry of St. John's Chapel, Bedford Row, of which the Rev. Richard Cecil was then the minister. On successive occasions the principles upon which the proposed Society should be established were discussed, and the rules were prepared. In these previous discussions the following points were especially insisted upon :

That the Society should be conducted upon those principles which they believed to be most in accordance with the Gospel of Christ, and with the spirit of the Reformed Church of England. In the expressive language of Mr. Pratt, the management of the Society was to be kept 'in Evangelical hands.'

That none should be sent out as missionaries but those who should appear to the Committee, after a careful examination, 'to have themselves experienced the benefits of the Gospel,

and therefore to be earnestly desirous to make known to their perishing fellow-sinners the grace and power of a Redeemer, and the inestimable blessings of His salvation.'

That, if clergymen could not be obtained, laymen should be employed as catechists to teach the Gospel to the heathen. The remark of Mr. Venn, in reply to an alleged objection that such a proceeding would violate Church order, was this: 'I would sacrifice a great deal to preserve Church order, but not the salvation of souls.'

That the scheme should be commenced on a small scale, in a spirit of prayer and humble dependence upon Divine guidance, without attempting great things at first, but proceeding step by step according as Divine Providence should appear to open out a way before them.

The members of 'The Eclectic Society' then invited several clerical and lay friends, who were known to be favourable to these principles, to meet for the purpose of formally instituting the Society.

Accordingly, the first meeting of the Church Missionary Society was held at the Castle and Falcon, Aldersgate Street, on Monday, April 12, 1799, of which meeting the following record has been preserved:

A meeting was held at the Castle and Falcon, Aldersgate Street, on Monday, April 12, 1799, for the purpose of instituting a Society, amongst the members of the Established Church, for sending missionaries amongst the heathen. At this meeting it was unanimously resolved:

1. That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel amongst the heathen.

2. That, as it appears from the printed reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that those respectable societies confine their labours to the British Plantations in America and to the West Indies,* there seems to be still wanting in the established Church a Society for sending missions to the continent of Africa or the other parts of the heathen world.

3. That the persons present at this meeting do form themselves into a Society for that purpose, and the following rules be adopted.

These rules were substantially the same as those which have ever since governed the Society.

* [The only exception was the Danish Mission at Tranquebar, then under the care of the S. P. C. K.]—Ed.

4. That a deputation be sent from this Society to the Archbishop of Canterbury as Metropolitan, the Bishop of London as Diocesan, and the Bishop of Durham as Chairman of the Mission Committee of the Society for Promoting Christian Knowledge, with a copy of the rules of the Society and a respectful letter.

The Society then proceeded to the election of its officers and committee.

The first committee meeting was held April 15, 1799. Sir Richard Hill and Samuel Thornton, Esq., attended, and expressed their readiness to accept the office of Vice-President: communications to the same effect were received from the other Vice-Presidents who had been named.

Mr. Wilberforce 'desired the Society to accept his thanks for the honour [of the Presidency] they had conferred upon him, and assured them that he should be at all times happy to promote to the utmost of his power the objects the Society had in view; but that, as he durst not undertake so onerous a trust but upon the result of deliberate and mature consideration, he would not yet return a positive answer concerning his acceptance of the honourable mark of the Society's confidence with which he was favoured.'

The Rev. Thomas Scott was requested to act as temporary Secretary, and accepted the office.

The Rev. John Venn and the Rev. Thomas Scott were requested to draw up a form of prayer to be used by the Committee at their meetings.

Donations to the Society were announced from Ambrose Martin, Esq., and George Wolff, Esq., of £100 each.

At the next Committee meeting, May 20, a letter from Mr. Wilberforce was read, in consequence of which it was determined to waive for the present the appointment of a President.

At this meeting also the names were selected of the first Committee of Correspondence. It is to this Committee that the chief management of the business of the Society is entrusted; and, by the rules in their original form, it was restricted to six clergymen and three laymen. The names of these persons will show who were regarded as the chief leaders of the undertaking. They were: the Rev. Messrs. Foster, Goode, Pratt, Scott, Venn, and Basil Woodd; Messrs. Henry Thornton, Charles Grant, and John Bacon.

The next step was to prepare a statement of the principles and proposed course of action of the Society, to be laid before the heads of the Church and the Christian public, as the foundation of their

future proceedings. The Rev. John Venn was requested to draw up this important document. It was afterwards adopted by the Committee, and printed, under the title, 'Account of a Society for Missions to Africa and the East, instituted by members of the Established Church.'

This 'Account' was comprised in a few pages, presenting a short statement of the missionary labours of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, showing the need of a new Society for the unoccupied field of the heathen world, and explaining the proposed plan of employing catechists if clergymen could not be obtained as missionaries. The following extract so clearly evinces the friendly spirit towards other Societies of the founders of the new institution, that it cannot be omitted on the present occasion :

'It remains now only to solicit the assistance of all those who have the glory of God and the good of their fellow-creatures at heart, for the furtherance of this useful design. Wide is the field which lies before this Society; great is the importance of their object. They require, not indeed the pecuniary aid of those who already, to the extent of their power, contribute to the support of other similar institutions—of all such persons they regard it as the duty to continue undiminished the support they have hitherto given. What they ask of them is their counsel, their good wishes, their prayers. Let not this Society be considered as opposing any that are engaged in the same excellent purpose. The world is an extensive field, and in the Church of Christ there is no competition of interests. From the very constitution of the human mind, slighter differences of opinion will prevail, and diversities in external forms; but in the grand design of promoting Christianity, all these should disappear. Let there be a cordial union amongst all Christians in promoting the common salvation of their Lord and Saviour.'

On July 1 the Committee appointed a deputation, consisting of Messrs. Wilberforce and Grant, and the Rev. John Venn, to wait upon the Archbishop of Canterbury and the Bishops of London and Durham, according to the resolution of the first general meeting, with the following letter :

'LONDON, *July* 1, 1799.

'MAY IT PLEASE YOUR GRACE,—The Committee of a Society now forming for missions to Africa and the East have sent a deputation of their members to present, in the most respectful manner, to your Grace as Metropolitan, a copy of the rules which they have

formed, together with the account of the nature of this Institution, which is designed for publication.

'They humbly trust that your Grace will be pleased favourably to regard this attempt to extend the benefits of Christianity—an attempt peculiarly necessary at a period in which the most zealous and systematic efforts have been made to eradicate the Christian faith.

'With the utmost submission and reverence, they beg leave to subscribe themselves,

'Your Grace's most obedient, humble servants,

'(Signed in behalf of the Committee),

'JOHN VENN, Chairman.'

The same in substance was also sent to the Bishops of London and Durham.

On August 5 Mr. Venn reported that the deputation had not been able to have interviews with the Bishops, and that no answer had been received to their letter.

At this meeting a measure was adopted which, though not an official act, exhibits the spirit by which the founders of the Society were actuated. The account of the capture of the ship *Duff*, the property of the London Missionary Society, having been just received, eleven members present entered into an immediate subscription, to an amount exceeding £50, as a testimony of regard and condolence towards that Society; and, relying upon the concurrence of the absent members of the Committee in the same feelings, they sent the sum of one hundred guineas the same evening to the Treasurer of the London Missionary Society.

The Directors of the London Missionary Society passed a resolution on this occasion, expressive of their warmest gratitude, and conveying to the Committee of the Church Missionary Society the following generous assurance:

'That, as we consider them to be engaged in the same glorious cause with ourselves, the success of their exertions will afford us the same pleasure and excite within us equal thankfulness with our own.'

The Committee of the new Society thought it right to take no step in their proceedings, nor to make any public appeal for support, until they should receive an answer from the Archbishop and Bishops.

The Secretary of the Society, the Rev. T. Scott, in a private letter, printed in the volume of his 'Papers,' thus speaks of the

circumstances in which the incipient design was then placed. The letter is dated September 28, 1799:

'You may depend upon it that our new Society is not needlessly losing time. We cast anchor for a while, to avoid running on rocks; but we mean soon to go on, and we would wish not to make more haste than good speed. We mean to begin on a small scale, and afterwards to enlarge it if we can; and we have no fear of not getting money, if the Lord will but form us missionaries. One thing we have done: as soon as we heard that the *Duff* was taken, we, as individuals of the Committee, sent the Missionary Society a hundred guineas, as a token of regard and condolence, which has tended greatly to conciliate them, and to convince them that we are coadjutors and not rivals' (Scott's 'Letters and Papers,' p. 155).

For several subsequent months the Committee met and separated without transacting business. Their proceedings on March 3, 1800, record that Mr. Wilberforce was using every proper endeavour to procure an answer from the Bishops, and in the subsequent month the members of the deputation were urged to take measures for obtaining an answer; yet the months of May, June, and July were passed in the same anxious suspense. The Bishops appear to have been desirous of giving encouragement to the scheme; but the delay arose from the difficulties which presented themselves in respect of the particular way in which encouragement should be given.

The language of the Secretary, Mr. Scott, has already been quoted to describe the early stage of this business, and his homely but significant adaptation of another nautical allusion at a later period (July 12, 1800) may be quoted from a private letter to his son at Hull, as an interesting historical memento of the event: 'The Missionary Society lies off "the Bishop and his Clerks," where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplused.'

In this, however, as in many other instances, the ardour of an earnest mind is apt to misinterpret the cautious delay of those who act under weighty responsibility. Within a fortnight of the last date, Mr. Wilberforce had an interview with the Archbishop, respecting which he thus wrote: 'I have had an interview with the Archbishop, who has spoken in very obliging terms, and expressed himself concerning your Society in as favourable a way as could be well expected.' The result of this important interview is thus further described in the minutes of a Committee meeting, August 4, 1800, the Rev. William J. Abdy in the chair:

'Read a letter from William Wilberforce, Esq., to the Rev. John Venn, respecting his interview with his Grace the Archbishop of Canterbury, in the following words: "That his Grace regretted he could not with propriety at once express his full concurrence and approbation of an endeavour in behalf of an object he had deeply at heart. He acquiesced in the hope expressed that the Society might go forward, being assured that he would look on their proceedings with candour, and that it would give him pleasure to find them such as he could approve."

'Resolved, that in consequence of this answer from the Metropolitan, the Committee do now proceed in their great design with all the activity possible.'

Of the three prelates to whom reference has been here made, two, namely, Archbishop Moore and Bishop Porteus, were removed by death before the proceedings of the Society had assumed an important character. But the Bishop of Durham, Dr. Barrington, presented liberal donations to its funds during his life, and on his death, in 1827, bequeathed £500 to its use.

The encouragement thus given by the Archbishop was deemed by many of the Committee as too slight to proceed upon; but the ardent zeal of the Secretary, and the sound judgment of Mr. Venn, who had a chief part in the negotiation with the Bishops—supported especially by the firmness of the lay members of the Committee—determined the rest of that body in their course. Mr. Scott contended 'that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should.'

A family memorandum, written a few days subsequent to this event, has preserved Mr. Scott's relation of these particulars to his family circle, together with the following memorable remark: 'What will be the final issue—what the success of these missions? We know not now. I shall know hereafter. It is glorious, and shall prevail. God hath said it, and cannot lie.'

A review of the circumstances which have been just described cannot fail to impress a candid mind with a conviction of the fidelity of the fathers of the Society to the principles upon which they had determined to proceed. The difficulty which suspended and seemed to threaten the failure of the undertaking, arose from their determination to be true both to their ecclesiastical and to their spiritual principles. Had they been willing to make some sacrifice of the spiritual character of their design, it would have been easy

to have secured the direct patronage of the heads of the Church, and a large accession of the clergy. Had they been less true to their Church principles, they might have gone forward without waiting for an answer from the Bishops. Had they been less confident in the ultimate triumph of their principles, they would have abandoned their attempt to establish a new Society, and would have divided their strength between the existing Societies of the Church of England and the London Missionary Society.

The discernment of the right course in questions which involve the adjustment of spiritual and ecclesiastical principles will often be difficult; it will call, perhaps, for much careful consideration, and the exercise of prayer and faith. In such deliberations, great advantage will be derived, as in the case before us, from the union of lay and clerical members in the Committee. Decisions so formed will not be soon shaken or abandoned.

The Committee, on this occasion, set an example which has been happily followed with equal success by succeeding Committees; namely, that of taking their stand upon these combined principles, and patiently waiting the issue.

H. V.

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## B.

### Address to the Committee on taking Possession of the Committee Room in the new Mission House, March 7, 1862.

Upon leaving an abode in which important transactions have occurred, the mind is naturally disposed to a solemn retrospect of the past; and the interests of that retrospect will rise in proportion to the importance of those transactions, and the extent of the associations connected with them.

If the interests be of the highest kind—because spiritual and eternal—connected with the establishment of the Redeemer's kingdom; if the associations comprise a long succession of fathers in the Church of Christ and of brethren in the Lord, with whom we have been accustomed to take counsel, and who are now entered into their rest—our feelings must be very deep, and such as it will be impossible adequately to express, or to interchange even with those who sympathise with ourselves.

Such feelings will especially fill the minds of those of us who

have longest frequented this Committee-room. My first attendance as a committee-man dates from the close of 1819, forty-two years back. My association with the first founders of the Society, and my Church Missionary recollections, are still more remote. In the length of these recollections I probably stand alone amongst you on this occasion.

I shall not, therefore, seem presumptuous if I put down a few of these retrospective thoughts, as a relief to my own mind, and in the humble hope that, by God's blessing, they may be of some use to my brethren of the Committee, of the present and of future generations.

I will not refer to the *foreign* work of the Church Missionary Society; such a review we took in the year of its Jubilee. The removal into a new Mission House suggests a different line of thought. This removal has been rendered necessary by the increase of our office work. We have remained in the contracted accommodation of our first Mission House long after the officers of the Society and the committee have suffered from its inconveniences; and we have endured the inconveniences, to spare the funds of the Society, until we found that the financial, as well as general interests, needed enlarged office accommodation.

Here we have proved ourselves true sons of the fathers of the Society. Their first meetings were held in the parlour of a City parsonage. When the extent of their operations outgrew that accommodation they removed into this house. The present need of a new abode is a proof of the still further extension of our work, consequent upon the success which God has graciously granted to the Society.

This is, therefore, a fitting occasion for gathering up our recollections of *the home work and business of the Committee*, to endeavour to place before you, the working men in this department of the Society's labours, in their every-day toils, their difficulties and encouragements—at their desks and in their Committee-room.

I.

The current of these retrospective thoughts carries me back to contemplate the first work which the projectors of this Society had to accomplish, and which they did accomplish. The enterprise which they took in hand was to establish a Church Society within the Church, without a charter from the Crown, in subordination to Church authority, but upon the basis of voluntary action—a Society which, if successful, must maintain

extensive relations in all parts of the world; of which the governing body could exist only on the voluntary principle, and could hold together its staff of missionaries by no stronger bond: whose sustaining power within, and protection from assaults without, could consist only in its principles. For such a work, it is evident, that the wisdom of political science, the acuteness of legal knowledge, together with much mercantile and financial skill, must be all combined.

This great enterprise has been worked out by the Committee. The Church Missionary Society has become a national institution. In the main features of the scheme—such as country associations, for procuring funds; public meetings, to stir up a missionary spirit; association secretaries, to advocate the cause; finance committees, to regulate its accounts; a working capital fund, to sustain the inequalities of its income; in all these, and in many other leading features, the Church Missionary Committee has set a pattern which older and more venerable institutions have wisely followed; and which have become at this day so familiar to all committee-men, that each new Society adopts them as a matter of course. Few out of this room know how much thought and care, writing and re-writing, and discussion, patience and perseverance, of men of many minds contributed to settle the first draft of the system.

As the missions of the Society began to expand, another great work rose before the founders, namely, to secure a supply of missionaries from our Church. The venerable Society for Promoting Christian Knowledge had for a century supplied their Indian Missions from the Lutheran Church. This Committee was at first compelled to have recourse to the same supply. Yet soon means were devised to wipe away this reproach from our Church, and to bring out the zeal of our sons and to train them for the work. The first English clergymen who went out to India as missionaries were sent by this Society. The first attempt to establish a training college was made in this house by Edward Bickersteth. It was afterwards removed to Islington, and it has supplied a body of English missionary clergymen, which may stand a comparison with the clergy of any Church in Christendom. It has supplied the Church of England with able catechists, with devoted missionary clergy, colonial archdeacons, and colonial bishops. The Islington Institution first set the pattern. Other missionary colleges have since happily sprung up. The members of our Universities have since joined the missionary ranks; and so the Church of England

now bears the true impress of a Missionary Church. There are few, even amongst ourselves, who now recall the long discussions, the differences of opinion, the early perils, the later anxieties, through which this first Missionary Institution of the Church of England had to struggle, ere it reached the quiet waters and the favouring gales, in which it now holds on its noble course.

Friendly relations were to be maintained with an elder sister Society, which, at our commencement and for many years afterwards, confined its efforts to our countrymen in the Colonies, and declined missions to the heathen. That venerable institution soon, however, changed its position, accepted the Indian Missions of the Society for Promoting Christian Knowledge, and has followed in the wake of the Church Missionary Society in India, New Zealand, and Western Africa. Yet some injudicious advocates would put it forward as an exclusive exponent of Church Missions!

Ecclesiastical relations had also to be settled. For forty-two years this Committee had to pursue and to shape its course under disadvantageous conditions, whilst the Metropolitan of our Church, and the Ordaining Bishop of our Missionary Candidates stood aloof from us, and confined their personal countenance to the elder Society. How many perplexities hence arose, how difficult it often was to sustain the spirit of those who shrank from the suspicion of defective churchmanship—how long it took to vindicate to friends and foes our 'true churchmanship'—till at length our Metropolitan and Ordaining Bishop joined our ranks, without requiring one iota of change in our practice or principles. These are things well known to some of us, and remembered with gratitude to God for His grace in sustaining the wisdom and faith and patience of the men who thus maintained their principles.

Various arrangements had also to be made at home and abroad, for directing the labours of the missionary and for ministering to his efficiency and comfort. In this department the Committee at home had to choose the fields of labour, to instruct its missionaries, and to provide for their location, according to the varying circumstances of the case. They had to commence a mission among the Soosoos, in the teeth of a rampant European slave-trade; in New Zealand, among savages shunned by the sailors of every civilised nation; in Sierra Leone, at the seat of a British Colonial Government; in the West Indies, in the dioceses of colonial bishops. In India the Society had the delicate task of conducting an extensive mission under the first Bishop of India, who conceived himself pre-

cluded by his patent from taking cognizance of missionaries; though ever since, thank God! under the encouragement of the ecclesiastical authorities. In each and all of these cases the Committee has had to maintain its distinctive principles, upon which alone its existence as a Society depends—voluntary action in subordination to constituted Church authority. And here, again, none but those within these walls have known the amount of labour, of anxiety, of time and of thought, of earnest prayer and of patient faith, which have been expended upon the establishment of these relations upon a distinct and satisfactory basis—a basis which other Church Societies have since found it very easy to adopt.

In addition to these more obvious and necessary labours of a Parent Committee, we must notice the numerous practical questions which arise in missions, which are viewed in different lights by missionaries, each from his own standing-ground, which soon become, therefore, subjects of controversy in the missions, which are necessarily referred home for decision, which come before the Parent Committee with the advantage of many opinions, but which yet exact from the councillors at this table no little consideration and judgment. I allude to such questions as the position and relations of the native pastorate, missionary education, native Church organisation.

Such is a slight and imperfect sketch of the work which was to be and which has been actually accomplished by the Committee of the Church Missionary Society, sitting first in the vestry-room of a City parsonage, and afterwards in Salisbury Square.

II.

And now let us inquire who were the men called of God to attempt this great enterprise—into whose minds did the practical thought first come to form a Church Society for the evangelisation of Africa and the East?

It was in the conference of the evangelical clergy that the design first arose, especially at the meetings of the Eclectic Society, held weekly in the vestry of St. John's Chapel, Bedford Row. Of the evangelical clergy, and of the lay members of their congregations, the first committee was composed.

On such an occasion as the present it is not only allowable to read the list of the first Committee—it would be unpardonable to omit it. They consisted of thirteen clergymen and eleven laymen:

| | |
|---|---|
| Rev. W. J. Abdy, | *Curate and Lecturer.* |
| Rev. R. Cecil, | *Minister of a Proprietary Chapel.* |
| Rev. E. Cuthbert, | *Ditto.* |
| Rev. J. Davies, | *A Lecturer.* |
| Rev. Henry Foster, | *A Curate and Lecturer.* |
| Rev. W. Goode, | *A City Rector.* |
| Rev. John Newton, | *Ditto.* |
| Rev. G. Patrick, | *A Curate.* |
| Rev. Dr. Peers, | *A Suburban Rector.* |
| Rev. Josiah Pratt, | *A Curate and Lecturer.* |
| Rev. T. Scott, | *Minister of a Proprietary Chapel.* |
| Rev. John Venn, | *A Suburban Rector.* |
| Rev. Basil Woodd, | *Minister of a Proprietary Chapel.* |

That is—two City and two suburban incumbents, four ministers of proprietary chapels, five curates and lecturers.

Within the first month Mr. Cecil resigned through ill-health, and Mr. Patrick soon afterwards, and were replaced by the Rev. Samuel Crowther and Rev. H. G. Watkins, two City incumbents.

The laymen of the Committee were eleven :

| | |
|---|---|
| John Bacon, | *An eminent Sculptor.* |
| John Jowett, | *In business.* |
| John Brasier, | *A Member of a Mercantile Firm.* |
| W. Cardale, | *A Solicitor.* |
| Nathan Downer, | *A Member of a Mercantile Firm.* |
| Charles Elliott, | *In business.* |
| F. Ambrose Martin, | *A City Banker.* |
| John Pearson, | *An eminent Surgeon.* |
| Henry Stokes, | *A Merchant.* |
| Edward Venn, | *In business.* |
| William Wilson, | *In business.* |

That is—two men of liberal professions, one banker, one lawyer, seven engaged in mercantile pursuits.

These were the first working men. And I cannot pass over the list of lay names without a notice of the first on that list, John Bacon. He was elected on the first Corresponding Committee, and was one of the first life-members by donation. He attended two or three committees, and then suddenly entered into his rest ; but leaving to his colleagues a bright example of the spirit of the men who were associated together in this work. John Bacon had established his fame as the first of his age in the English school of sculptors. He had erected monuments of great celebrity in the metropolitan cathedrals—to Lord Chatham in Westminster Abbey ; to Dr. Johnson in St. Paul's ; to Henry VI. in Eton College ; to

Judge Blackstone in All Souls', Oxford—but he ordered, by his will, a plain tablet for his own grave, with this inscription :

'What I was as an artist
Seemed to me of some importance
While I lived.
But
What I really was as a believer in Jesus Christ
Is the only thing of importance to me
Now.

Such were the men who instituted a Church Society for the evangelisation of the heathen. The plans they had conceived in devout conference were boldly brought before the public, and resolutely sustained against the apathy of the world, the chilling reserve of their ecclesiastical superiors, and the discouragements of timid brethren.

1. An inquiry arises, when we reflect that the men who originated the Society occupied no space in the eye of the world, had no special qualifications, were all busy men in their ordinary occupations, were no enthusiasts—What could have been the moving cause which led such men to attempt so great a work? It may be replied, that they were men of strong faith, that they were constrained by the love of Christ, that they were men of prayer. But this is not a sufficient answer to the inquiry ; for many men of faith and love and of prayer have never thought of attempting the conversion of the world. The true answer, we conceive, is this : *They were men who felt their individual responsibility to obey the command of Christ, 'Go ye into all the world, and preach the Gospel to every creature.'*

Many excellent men of that day, as ever since, argued that this command is addressed to Christians in their corporate capacity—to the Church in the person of its rulers. They that thought thus would have waited till the Church moved.

Others would have persuaded them that the responsibility of a great undertaking rested upon those who had great opportunities, or were men of mark or position in the Christian world. If these counsels had prevailed, a few City clergymen, mostly lecturers and ministers of proprietary chapels, and a few laymen, mostly engaged in second-rate commercial pursuits, would never have compassed the evangelisation of Africa and the East.

But these men received the command of Christ as addressed to themselves ; and without waiting till others moved, they set their shoulders to the work.

We take our illustration from the conduct of our first secretary, Thomas Scott. When the scheme was yet in suspense, in its second year, and few friends had come forward to help, some excellent men tried to persuade them to abandon their scheme of a new Society, and to send their money to the Moravians, and their missionary candidates to the bishops, to be sent out by them. To which counsel Thomas Scott gave this memorable and characteristic answer: 'I am not sanguine as to success, for I believe much must be done at home before any great things will be done abroad; but I wish to do what I can, or at least to attempt it, and your counsel would perfectly exclude me. I have no money to give to the Moravians, and I cannot become a missionary; but I can labour, and I have a little influence.' (Unpublished letter of Rev. T. Scott to Rev. J. Scott, October 29, 1800.)

This spirit brought together, and kept together, the humble individuals who commenced this great work. It has given us our noble army of missionaries, for we have accepted none who did not come to us under this sense of individual responsibility, and whom we have not believed to have been individually called of God to the work. This principle has to this hour detained around our committee-table men who might fairly plead, in virtue of a laborious life in India, or in civil and military services, exemption in a freer atmosphere from the plodding toils of business. This principle has secured to us the invaluable assistance of professional men whose time is their wealth, and of parochial clergymen whose parishes might otherwise be pleaded as a receipt in full for their thoughts and time. Our committee-table has, happily, no attraction for the ambitious, no charms for the lover of novelties. May the same principle still animate the Committee in days to come, for when it wanes the glory will depart with it. This principle of individual responsibility is also the quickening motive with all our most efficient helpers who become our collectors, and who sustain our associations. The echo of the words of the first secretary resounds this day, thank God, from a thousand hearts: 'I wish to do what I can, or at least to attempt it. I cannot become a missionary, but I can labour, and I have a little influence.'

2. But a second inquiry presses itself upon our consideration while we reflect upon this great enterprise and the men who undertook it—What were the fundamental principles on which these remarkable men determined to conduct their enterprise? For they were eminently men of practical wisdom, and therefore they dis-

tinctly laid down their principles beforehand, aad avowed them to the Church. '*The Society will be conducted*,' said they, '*upon those principles which we believe to be most in accordance with the Gospel of Christ, and with the spirit of the reformed Church of England*.' They determined to be true both to their spiritual and to their ecclesiastical principles. Josiah Pratt's significant words at the preliminary meeting, 'It must be kept in evangelical hands,' and John Venn's equally significant saying at the same meeting, 'The Church principle, but not the High Church principle,' have remained ever since our guiding maxims in this room. Firm to these principles, the Committee stood forth in its early days in advance of all other parties as the advocate of Church principles. The Church Missionary Committee was the first to plead, by the pen of Buchanan, for introducing an episcopate into India. This Committee pleaded for bishoprics for its New Zealand and Sierra Leone Missions many years before a colonial bishopric fund was established. It has procured the benefit of episcopal supervision for all its missions. The Committee of the Church Missionary Society has stood firmly and patiently on its ecclesiastical principles, though in its earlier course it had to bear the reproach of presumption from one side, and the suspicion of ecclesiastical bigotry from another side. And now, in a later period, it maintains its consistency; though the spirit of the age has changed, and has shot ahead into schemes of episcopacy within the diocese of another bishop—schemes unknown to the reformed Church of England, but having their counterpart in the apostolic vicariates of the Church of Rome, which were the source of endless disputes for centuries between bishops themselves. The Committee takes its stand upon the episcopacy of the Church of England. It seeks none other for the superintendence of its missionaries. It leaves the Native Church to adopt a native episcopacy when prepared for it. This is the Church principle, though not the High Church principle.

In like manner the Committee of the Church Missionary Society has stood firm to its spiritual principles. It has resisted the temptation to assimilate its proceedings to the necessary latitude of a national and endowed Church. It judges that no doctrine but the pure doctrine of Christ can meet heathenism, or any other form of false religion, face to face, with any prospect of success.

On such an occasion as this we may be allowed to quote the published sentiments of our former secretary, Josiah Pratt: 'The

Church Missionary Society is the refuge of pure doctrine in the Church. It alters not. Where we find her in her first report, there we find her in her forty-second.'*

I am this day surrounded with witnesses to prove that there has been no alteration since. And why? Not because men are obstinate, but because we know that the blessing of God has been with us in our adherence to these principles, and that we have suffered for every attempt to deviate. We have had our eyes open to other schemes, to other platforms, to other principles, and our sober judgment is, 'the old is better.' The retrospect of this day also shows us how those who once opposed have at length followed with us.

The spiritual principle and the ecclesiastical principle of the Church Missionary Society, like two strong pillars which support a goodly edifice, have had alternately to bear the main weight and stress of the building, as the storm has shifted to opposite quarters.

3. A third inquiry respecting the founders of our Society still remains, without an answer to which the problem of their successful enterprise cannot be solved. If the first Committee-men were men of common sense and business habits, and no blind enthusiasts, how could they face the enormous difficulties in their way, how could they reckon upon the means to ensure their success? The answer shall again be given in the sententious language of Thomas Scott. When some, even of his own colleagues, were appalled at the prospect of difficulties, and he could himself see no way through them, he yet contended '*that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should be removed.*' How pregnant this sentence! It completes the character of a founder of a Missionary Society. Here is no tinge of self confidence, 'the difficulties *will* be removed.' Here is the secret strength of patient faith, 'in proportion as it is necessary that they should be removed.' This principle has from that day to this underlain the proceedings of the Church Missionary Committee. Having well ascertained in prayer and faith the soundness of the principles on which a question is to be decided, they have not been scared from their principles by the sight or apprehension of difficulties. They have often waited. Difficulties threatening our very existence as a society have sometimes been urged as reasons for desistance, or for changing our course. But the determination has been taken 'to go forward;'

* 'Life of Josiah Pratt,' p. 360.

and those difficulties have been removed 'in proportion as it was necessary that they should be removed.' The whole history of this Committee is an illustration of the wonderful way in which the means have been provided and the difficulties removed.

These three leading particulars, which characterised the founders of our Society, have not been recorded merely as interesting recollections of a former age, but as the standing characteristics of the true Church Missionary spirit. They animate and direct our proceedings at the present day. Though the vast extension of the work has given rise to a thousand details which our fathers had not to deal with, yet these principles of action are still the moving cause, the guiding star, the anchor of hope, in our proceedings at the present day.

III.

Let us now pass from the first founders of the Society to their successors in the Committee-room. This review will afford, I trust, many illustrations of the wonderful manner in which the Lord has ever supplied us, in proportion as it was needed, with the help and the means for carrying forward His work.

It was a strange thought to enter the minds of the first Committee-men, consisting of a few London clergymen and their lay friends, that every member should think and pray over the different localities in Africa and the East, in which it might be advisable to commence a mission! Yet this was the resolution adopted. Before, however, they were in a position to discuss localities, their members were increased by the accession of several men of note, who joined the Society as governors or vice-presidents. They were Vice-Admiral Gambier, Charles Grant, Esq., Sir Richard Hill, Bart., M.P., Henry Hoare, Esq., Edward Parry, Esq., Samuel Thornton, Esq., M.P., Henry Thornton, Esq., M.P., and William Wilberforce, Esq., M.P. Of these, Wilberforce and Henry Thornton had long laboured for the establishment of an asylum for free Africans in Sierra Leone, and the first election of a new Committee-man, on the vacancy by the death of Bacon, had brought into the Committee Zachary Macaulay, who had lately returned from the government of that settlement: and so the first mission was providentially fixed for the neighbourhood of Sierra Leone.

Equally striking was the providential chain by which the Islands of New Zealand became connected with this Society. The Rev. Samuel Marsden, rightly termed the Apostle of Australia, was un-

rivalled amongst the settlers of New South Wales for his practical knowledge in colonial life. He had also a devoted missionary soul, and an energy and force of character of the highest order. He had determined upon the evangelisation of New Zealand, and had already prepared a few natives for returning to their own land; when private affairs brought him in the year 1808 to England. Here he found this Society looking for a second field of labour, in addition to their African Mission. Samuel Marsden had been the pupil of Joseph Milner, and had owed his appointment to Wilberforce and H. Thornton. Thus he found himself at once amongst old friends; each party prepared to act together on the same principles, and with the most entire mutual confidence. The Native Church in New Zealand is the fruit of these concurring Divine providences.

India had been contemplated as a mission field for this Society from its first establishment. The title Africa and the East implied this. Charles Grant and Edward Parry were amongst its first vice-presidents—men who were the well-known patrons of the Christian cause in India while occupying official posts in that country, as well as since their return home. But they were both directors of the East India Company, and were not, therefore, in a position to advise measures which might have involved a collision with the ancient policy of the Company. Wilberforce had shown himself fully alive to the Christian claims of India, and had already exerted for it his giant strength in Parliament. But the Committee needed within itself some one who could deal with Indian questions from personal acquaintance with the country. Such an one was brought home from India, as Samuel Marsden from Australia, to find old friends engaged in the very work at home on which he had been meditating while in India. Dr. Claudius Buchanan was elected upon our Committee in 1809, and continued upon it till his death, four years afterwards. Now at once preparatory measures were devised for bringing the claims of India before the Christian public, and for obtaining free scope to missionary enterprise, in the prospect of the renewal of the charter of 1812. The Church Missionary Society became the centre of a powerful influence in support of the advocates for a Christian policy who were in Parliament; and when the success was achieved in Parliament, the zeal which had been kindled in this Committee for the opening of India, at once took advantage of that event to send out missionaries to India.

The year 1810 is also to be marked in connection with the

evangelisation of India. This year Daniel Wilson entered the Committee, and took an active part in its deliberations. He entered when the Indian questions were first agitated, and here he gathered that knowledge and interest in respect of Indian missions which ripened into blessed fruit, for India's evangelisation, during the twenty-five years of his Indian episcopate.

The name of Daniel Wilson deserves to be recorded on another ground. He succeeded Cecil in the chapel of St. John's, Bedford Row, and that congregation gave a large support to the Society. It is interesting to remark how much of the missionary zeal of the founders of the Society was stimulated by the evangelical teaching in the churches and chapels whose ministers were members of the Committee. Sir Fowell Buxton wrote to Josiah Pratt: 'My impressions and anxieties with regard to Africa, and my desire for the spread of the Gospel, were planted in my mind in Wheler Chapel.'* So it was with Samuel Hoare, his brother-in-law. In Clapham Church the ministry of Venn helped to strengthen the principles of Thornton, and Wilberforce, and Macaulay; but perhaps the largest influence of this kind was at St. John's, Bedford Row, first under Cecil, then under Wilson. Here the Grants, Parry, Cardale, Bainbridge, Blair, Dr. Mason Good, Garratt, and Stephen attended.

The early entrance of Zachary Macaulay into the Committee was the accession of high intellectual powers and extensive influence, especially after he became editor of the *Christian Observer*, and held a kind of censorship over evangelical literature. He remained a member for twenty-seven years successively; and his very presence amongst us seemed to give an additional gravity to and confidence in our proceedings.

Two other men of great weight and mental activity were early additions to the Committee—William Blair, a surgeon, and John Poynder, a solicitor. They were men of literary habits, as well as of extensive practice in their respective professions. The former left a most valuable collection of versions of the Bible, in all languages, to the British and Foreign Bible Society. The latter was for many years the honorary legal adviser of this Society.

We here complete our retrospect of the men who may be called the founders and fathers of the Church Missionary Society. Before the next era of 1813 commenced, several had already entered into their rest; others remained as the connecting links between these men and an enlarged Committee, which carried forward the work.

* 'Life of Josiah Pratt,' p. 84.

IV.

In the year 1813, upon the opening of India to missionaries, an important constitutional change of this Committee took place by the enlargement of the Committee. Hitherto it had been confined to twelve selected clergymen and twelve laymen. This was well for the fixing of the principles of the Society in its early years. But now that these were established, the Committee, in the confidence of faith in that Divine Presence which had presided over their deliberations, threw open its doors to all clergymen who subscribed half-a-guinea annually, and the number of lay members was augmented to twenty-four. This wide opening of the door of the Committee-room, while it created some risk, held out a prospect of great advantage. The result, after fifty years' experience, has justified the change.

We have been graciously preserved from the temptation to compromise principles; we have been shielded from attempts from without to overbear the working Committee, though such a scheme on a memorable occasion was actually devised, and an appeal was printed and circulated in Oxford in the early days of the Tractarian movement, by Newman himself, who had become our local secretary. But all the benefits anticipated have been reaped from this new rule respecting clerical membership of the Committee. It has furnished us with a full supply of clergymen in our committee-room, who have entered into its everyday work, and have contributed to our councils their ministerial experience and knowledge of human nature and of the history of the Church, and various other acquisitions. They have undertaken the trial and examination of our candidates. Many questions are continually arising on which they are entitled to speak with authority. Some of these have known the work of a missionary, having been themselves on the mission field. The recollections of older members are fast fading away. But many will remember the calm yet firm countenance of James Hough, the chaplain of Palamcotta, and father of the Tinnevelly mission—his unimpassioned but warmhearted sentiments; the grave aspect, but affectionate heart, the thinking head, but slow speech, of Preston; the solid, practical sense of Smalley, and his singleness of eye to the will and glory of the great Head of the Church.

The same rule has given us, as occasional fellow-councillors, many of our most intelligent and zealous country friends, whose

presence amongst us has not only refreshed and helped us, but themselves also, and has served to bind us together in closer and firmer relations. Thus have we welcomed, from time to time, H. Budd, Scott of Hull, Archdeacon Dealtry, John Cunningham, Archdeacon Hodson, Chancellor Raikes, Gerard Noel, Professors Farish and Scholefield, Haldane Stewart, and many more, whose names are still fragrant in the Church of Christ.

Together with the enlargement of the Committee we must also commemorate the enlargement of our patronage. The principles of our Committee were well fixed and well known before we sought the countenance of great names. These names, therefore, when given, became a guarantee for the maintenance of the principles. The Society had pursued its course sixteen years before it had won the countenance of a single father of the Church. Its first episcopal patron was the revered Bishop Ryder. It was not till after forty-three years' probation of its principles and practice that the heads of the Church could be said to have given their countenance as a body to the Society. The Committee may review with thankfulness the zealous support and encouragement they have received from those who have held the office of vice-patrons and vice-presidents; their parliamentary influence—for there was a time when a motion was threatened in Parliament against the Society—their presence in our deputations to Government; their known adherence to the distinctive principles of the Society—these have often proved, under God, a defence and security to our cause. The occasional attendance also of these *ex-officio* members of our Committee has greatly assisted our councils. Of Wilberforce I have already spoken, and his name needs no additional words. Of Henry Thornton, our first treasurer, much might be said, and yet the extent of our obligations would still be unacknowledged. He was taken from us before the great extension of our missions occurred; but he watched over our African mission with deep interest; and I well remember the report of his sitting at this table while the letters were read which announced several deaths in Africa, and of the tone of deep feeling, but of firm resolve, with which he said: 'We must not abandon West Africa.' Charles Grant the elder came amongst us with all the weight and *prestige* of the chief legislator of India, under the *régime* of the Company; yet I can well remember the simple and instructive accounts which he gave us of the difficulties which Schwartz had encountered and overcome, and of his own early attempts, during his residence in

India, to advance the cause of Christ. Admiral Lord Gambier was our first president, and his warm and frank expressions of sympathy with our cause were a great encouragement. Lord Bexley, a late Chancellor of the Exchequer, first directed and assisted us in the formation of a working capital. Other names will call up many recollections in the minds of our older members —Sir Thomas Baring, Sir George Rose, James Stephen the elder; whilst most of us cherish the remembrance of Sir Fowell Buxton, Sir Robert Inglis, Sir Peregrine Maitland, Earl Waldegrave, Henry Kemble, Bishop Carr, and many other names enrolled amongst the worthiest public characters of their age.

Yet I hesitate not to affirm, that upon the lay members of the Committee, as emphatically the working body, the chief responsibility rests of maintaining our fundamental principles. Their responsibility became the greater when the change to which we referred took place; and, happily, the additional members selected comprised men of name and power, who gave important support to our cause. In 1813 the able barrister, W. A. Garratt, joined the Committee, and for twenty-three years he remained an assiduous attendant, always alive to the question under discussion, exercising an independent judgment, viewing it in all its bearings, cautious against unwary admissions, firm, prompt, and resolute in everything which touched our spiritual principles. The next year, the late Sir James Stephen joined our Committee, and sat on our Committee for nine years, until his becoming an Under-Secretary of State prevented his further continuance with us. But previously to his occupying that distinguished post he had been connected officially with the Colonial Office, and his high intelligence and extensive colonial information added an important element to our councils.

In 1819 Dr. John Mason Good joined the Committee, a physician of high reputation in medical literature, a scholar acquainted with seventeen languages, the translator of Job and of the Book of Psalms, once a disciple of Belsham, but afterwards a devoted follower of Jesus.

In 1821 we first numbered amongst our Committee-men retired civil servants from India, of whom J. H. Harrington was the first, R. M. Bird a second—both noble leaders of a class of men who, in later days, have given great strength to our missions; men who are content to sit by our side and discuss questions with us, after administering governments where hundreds of thousands waited to receive the law from their lips.

General Latter and General M'Innes were amongst our first representatives of the military branch of the Indian service, from which we have since received a large and valuable support.

The legal profession, it has been seen, gave its contribution to our Committee from our earliest days, and we have ever since had the great advantage of having those amongst us who, in the midst of extensive practice, have been willing to sacrifice their valuable time in our Committee-room. I cannot speak of those who are still living, though they have long ceased to attend, two of whom afterwards occupied the judicial bench, and one has become a Secretary of State. But I cannot omit the names of our deceased friends—W. Grane, solicitor; E. V. Sidebottom, barrister, the steady, intelligent, and cordial supporter of our cause for twenty-seven years; and the young and rising barrister, E. H. Fitzherbert, removed by death at an early age from amongst us.

I pass over many names on which I delight to reflect in memory, because they would be unknown to the majority of those now before me. They comprise, however, a class of men of great value in a committee; in financial matters and sub-committees they are most efficient; yet they may seldom address their colleagues; they watch our proceedings with silent but intelligent and devout attention. Their apparently casual observations often sink deep into a secretary's mind; their words of friendly advice or of practical wisdom in the private room are often precious. Their sympathy, and the assurance of their prayers, uphold their brethren. Their very presence often tends to calm and regulate our debates.

## V.

A few words must be added, but they shall be very few, respecting those who have occupied the office of secretary, but have rested from their labours. Of Josiah Pratt I need say the less, because his son has given a noble portrait in the published life of the father—of his character as a man of strong sense, masculine energy, great compass of mind, and wonderful practical sagacity. He was just the man to launch the vessel. Of Edward Bickersteth a noble record is also before the public. My own estimate of his official qualifications for a secretary are so high, that I have never ceased to regret the early dissolution of his connection with the office.

Dandeson Coates (1824-1845), my early colleague in office, possessed first-rate powers of business, and thoroughly sympathised

in the spiritual principles of the Society. The official correspondence was never more ably conducted. Sir James Stephen used to say that he knew no one in the public service who worked more ably or more zealously in an administrative department.

Of my dear brother William Jowett's (1832-1840) Christian wisdom and missionary sympathies it is not possible to speak too highly; but he had already weakened his health in the foreign service of the Society, and the full vigour of his lay colleague somewhat overshadowed his administration.

In Richard Davies (1841-1848) we had a lovely example of quiet energy, a heavenly spirit, and devoted love to the cause. His early removal from the office prevented the full ripening of excellent official qualifications.

In the varied gifts which have been imparted to your Secretaries we see the goodness of God towards us; for it would not be difficult to trace the beneficial influence of each in his turn upon the general tone of our proceedings.

A notion often prevails that a Secretary is apt to assume an autocratical position in this room. As early as the days of Claudius Buchanan the notion arose. He used to speak of 'King Pratt,' and to argue that in an infant government a monarchy was better than a republic. But whatever apparent supremacy a Secretary may maintain, if we look below the surface it will always be found that the Secretary reflects the Committee. If the image is distorted, the defect will soon show itself and be rectified. In that which sometimes appears as an autocratical dictum, he is only the mouthpiece of the present and former Committees, by whom the subject may have been many times discussed and settled. Sufficient checks are always at hand for a presumptuous Secretary. The Committee possesses a plastic power which few minds can resist. Your Secretaries owe many obligations to those who in this room help and guide and correct their plans. May this Committee ever regard their Secretaries as a part of themselves, uphold them by their sympathy, their counsel, and above all by their prayers, that their shortcomings may be pardoned and their mistakes overruled.

VI.

I hasten to offer a few concluding suggestions on this review of honourable names and memorable deeds.

1. How graciously has the God of Missions provided us in this room with the wisdom of counsel, the knowledge of men and things,

the missionary experience, the political intelligence and sagacity, the financial ability, which were necessary for the carrying on the work to which he called the Society. We look back to the rough sketch which we gave at first of the requirements for the successful carrying out of a great design, by a few humble men of faith and prayer. We acknowledge, with devout gratitude, that the Lord hath supplied all their need.

2. Let us, let successive Committees, bear in mind that the important precedents which regulate the principles and practice of our proceedings at the present day, have been established under the sanction of men entitled to great weight. The recollection of my own first feelings, when I entered into this Committee, prompt me to caution the young or recent members of this Committee to resist the temptation of thinking that we can set things to rights by sweeping changes, or of deciding wide questions on narrow premises. Forty years' experience has taught me that the founders of this work were guided by a far-seeing wisdom in the general scheme of its construction ; that many things which once appeared to me questionable have been the result of frequent trial and of much accumulated wisdom, gathered from various sources :—that there is a science in missions. Let us respect our constitution, already become venerable in its associations.

3. Yet when we look abroad, and see how large a measure of success has attended the measures directed from this room ; that three millions and a half of money have been contributed to our treasury ; that nearly 600 missionaries have offered themselves to us for Africa and the East, for New Zealand and North America ; that many thousand natives have been teachers of their countrymen ; that seventy of them have been ordained as clergymen of our Church ; that our first mission field, Sierra Leone, has already passed into a settled self-supporting native Church, under native pastors ; that New Zealand and Tinnevelly are gradually approaching the same euthanasia of a mission ; when we contemplate this success, it so far transcends the instrumentality, that all the human advantages of wisdom and intelligence which we have gratefully commemorated sink into insignificance. 'It is the Lord's doing, and it is marvellous in our eyes !' We are astonished at His grace in honouring such instrumentality with such a measure of success. We trace in the history of our Committee the gracious leading of a Divine hand, the effusion of an unction which is from above, harmonising our varied talents, our differing judgments, our educational

professional, or natural bias, and maintaining amongst us for sixty years a remarkable harmony and consistency of principle. Let us not be ashamed to confess, with our fathers before us, that the Lord hath been with us of a truth in this room. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in heaven: He hath done whatsoever He pleased.' 'The Lord hath been mindful of us' (Ps. cxv. 1-3, 12).

4. Let us meet in our new abode, let us deliberate—let us bear with each other—let us decide under this blessed conviction, that Christ is in the midst of us, according to His promise. It will give strength to all our measures. It will relieve us in all our anxieties; it will ensure the removal of all our difficulties. If I contemplate the vast machinery of this Society at home and abroad, the sacred interests bound up with it, the uncertainty which attends the transmission of thoughts by correspondence, the slight control under which many of our missionaries carry on their work, the snares by which they are all beset, the satanic power which prevails in heathen lands—I am ready to fly from my post in despair. When I look at the waves I begin to sink. But when I reflect again that the work is the Lord's—that the great Head of the Church needs not you or me to do His work, but condescends to give us some humble employment, while He himself will overrule and bless it—then I take courage to go forward, expecting that difficulties will be removed just in proportion as they need to be removed.

These are the lessons which I have learnt from my predecessors in office, and from my brethren of the Committee. I have already reached nearly the longest tenure of office of any of my predecessors. I desire to leave the mantle I wear *—which I received from those who have gone up—for those whom He, whose prerogative it is to select men for His work, may call to be my colleagues and my successors.

H. V.

* He wore the mantle ten years longer.—Ed.

## C.

### The Native Pastorate and Organisation of Native Churches.

FIRST PAPER, ISSUED 1851.

*Minute upon the Employment and Ordination of Native Teachers.*

*General Principles.*

The advanced state of missions having rendered it desirable to record the views of the Society upon the employment and ordination of native teachers, the following particulars are given for the information of its missionaries :

1. In all questions relating to the settlement of a native Church in any mission field, it is important to keep in view the distinction between the office of a *Missionary*, who preaches to the heathen, and instructs inquirers or recent converts, and the office of a *Pastor*, who ministers in holy things to a congregation of native Christians.

2. Whilst the work of a missionary may involve for a time the pastoral care of newly-baptized converts, it is important that, as soon as settled congregations are formed, such pastoral care should be devolved upon native teachers, under the missionary's superintendence.

3. The native teacher who approves himself 'apt to teach' is appointed to the office of a *Catechist.* The office of a catechist has been always recognised in the Church of Christ for evangelistic work, his function being to preach to the heathen, and to minister in congregations of converts until they are provided with a native pastor.

4. As a general rule, a catechist should be presented to the Bishop for ordination only with a view to his becoming pastor of some specified native congregation or district. The cases in which a native may be ordained for direct evangelistic work, or while engaged in missionary education, must be regarded as exceptional.

5. Ordination is the link between the native teachers and the native Church. Native teachers are to be regarded, after their ordination, as pastors of the native Church, rather than as the agents of a foreign Society, or of other independent parties. Their social position should be such as is suitable to the circumstances of

the native Church ; and their emoluments must be regulated by the ability of the native Church to furnish the maintenance of their pastors. Care must therefore be taken to guard native teachers from contracting habits of life too far removed from those of their countrymen.

6. The attempts which have been made by this Society to train up native missionaries and pastors by a European education, and in collegiate establishments, have convinced the Committee that, under the present circumstances of missions, native missionaries and pastors may be best obtained by selecting from among the native catechists those who have approved themselves faithful and established Christians, as well as 'apt to teach,' and by giving to such persons a special training in Scriptural studies, in the vernacular language.

7. While any district continues a missionary district, the native pastors located in it are, as a general rule, to be under the superintendence of a missionary or of some other minister, appointed by the Society; until, by the Christian progress of the population, the missionary district may be placed upon a settled ecclesiastical system : it being also understood that the Society is at liberty to transfer a native pastor to the office of a native missionary, and to place him in the independent charge of a missionary district if his qualifications have entitled him to that position.

8. It is desirable that all native congregations should contribute to a fund for the payment of the salaries of native pastors ; but that no payment should be made direct from the congregation to the pastor.

9. To encourage native ordination, the Society will continue to pay to a catechist, who may be presented by them for ordination, the same salary which he received as a catechist, as long as the infancy of the native Church may seem to require it ; whatever addition may be requisite for his maintenance as an ordained pastor must be supplied from local resources, and, if possible, from native endowments, or the contributions of the native Church to a general fund for native pastors.

10. Regarding the ultimate object of a mission, viewed under its ecclesiastical aspect, to be the settlement of a native Church, under native pastors, upon a self-supporting system, it should be borne in mind that the progress of a mission mainly depends upon the training up and the location of native pastors ; and that, as it has been happily expressed, 'the euthanasia of a mission' takes place when

a missionary, surrounded by well-trained native congregations, under native pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves, till it insensibly ceases ; and so the mission passes into a settled Christian community. Then the missionary and all missionary agency should be transferred to 'the regions beyond.'

*** Paragraphs 2, 3, and 9, would imply that the infant congregations should be placed under the pastoral care of a native teacher (catechist), *who would be one of the Society's agents, receiving pay from the Society's funds.* This was subsequently modified. (See 'Second Paper,' paragraphs 8 and 9.) Moreover, paragraph 9 in this first Paper arranges that the native pastor should receive part of his salary direct from the Society, but the present regulation is that the whole of his salary should be drawn from the Native Church Fund ; the Society's contribution, where necessary, being given in the form of a grant-in-aid to that fund.

SECOND PAPER, ISSUED JULY, 1861.*

The work of modern missionaries is of a twofold character : the heathen are to be brought to the knowledge of Christ ; and the converts who embrace the truth are to be trained up in Christian habits, and to be formed into a Native Christian Church. These two branches are essentially distinct ; yet it is only of late years that the distinction has been recognised by appointing missionaries to the purely evangelistic branch under the designation of Itinerating Missionaries, in contradistinction from 'Station' Missionaries.

*Present System of 'Station' Missionary Work and its Dangers.*

2. The missionary, whose labours are blest to the gathering in of converts, naturally desires to keep his converts under his own charge, to minister to them as a pastor, and to rule them as a native congregation. So the two branches have become blended together ; hence also the principles necessary for the evangelistic work, one of which is 'taking nothing of the Gentiles,' having insensibly influenced the formation of the native Christian Church ; as if the Word had been, 'taking nothing of the Christians.' Whereas the Scriptural basis of the pastoral relation within the Church of Christ is, 'they that preach the Gospel should live of the Gospel' —'the ox that treadeth out the corn should eat of the same ;' so

* The object of this Paper was to draw attention to the importance of the principles laid down in the first Paper, and to urge their practical adoption.

that while the missionary properly receives his support from a foreign source, the native pastor should receive his from the native Church.

3. Under the present system, the missionary takes charge of classes of candidates for baptism, classes of candidates for the Lord's Supper, and communicants' classes. The missionary advances the converts from one class to another at his discretion. When the converts become too numerous or too scattered for the individual ministry of the missionary, he appoints a catechist, or other teacher, and the Society, pays him. The Society establishes schools and pays for the teachers. As the mission advances, the number of readers, catechists, and ordained pastors, of schools and schoolmasters, is increased. But all is dependent upon the missionary, and all the agency is provided for at the cost of the Society.

4. The evil incident to this system is threefold :

(1.) In respect of the missionary. His hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account-keeping. The character of a simple missionary is complicated with that of the director and paymaster of the mission.

(2.) In respect of the converts. They naturally imbibe the notion that all is to be done for them ; they are dependents upon a foreign Mission, rather than members of a native Church. There may be the individual spiritual life, but there is no corporate life ; though the converts may amount to thousands in number, they are powerless as a body. The principles of self-support, self-government, and self-extension are wanting, on which depends the breath of life in a native Church.

(3.) In respect of the Missionary Society. The system entails a vast and increasing expense in its oldest missions ; so that, instead of advancing to 'the regions beyond,' it is detained upon old ground ; it is involved in disputes about native salaries, pensions, repairs of buildings, etc. ; and as the generation baptised in infancy rise up under this system, the Society has found itself in the false position of ministering to a population of nominal Christians, who in many instances give no assistance to the progress of the Gospel.

5. This system of Church Missions often contrasts unfavourably with the missions of other denominations in respect of the liberality of native converts in supporting their own teachers, and of their

self-exertion for the extension of the Gospel—as in the case of the American Baptist Mission among the Karens of Burmah, of the Independents among the Armenians of Asia Minor, and the wonderful preservation and increase of Christianity in Madagascar after the expulsion of European missionaries. The unfavourable contrast may be explained by the fact that other denominations are accustomed to take part in the elementary organisation of their churches at home, and therefore more readily carry out that organisation in the missions; whereas in our Church the clergy find everything relating to elementary organisation settled by the law of the land—as in the provision of tithes, of church-rates, of other customary payments in the constitution of parishes, and in parish officers. Our clergy are not prepared for the question of Church organisation; and therefore in the missions they exercise the ministry of the Word without reference to the non-existence of the organisation by which it is supported at home.

*Improved System and its Principles.*

6. The dangers and imperfections of Church Missions must be remedied by introducing into the native Church that elementary organisation which may give it 'corporate life,' and prepare it for its full development under a native ministry and an indigenous episcopate.

7. For the introduction of such elementary organisation into the native Church, the following principles may be laid down:

I. It is expedient that native converts should be trained, at as early a stage as possible, upon a system of self-government, and of contributing to the support of their own native teachers.

II. It is expedient that contributions should be made by the converts themselves for their own Christian instruction, and for schools for their children; and that for this purpose a Native Church Fund for an assigned missionary district should be established, into which the contributions should be paid. The fund must at first be mainly sustained by grants from the Missionary Society, these grants to be diminished as the native contributions spring up. Whilst the fund receives grants from the Society, the Parent Committee must direct the mode of its management.

III. It is expedient that the native teachers should be divided into two classes, namely:

(1.) Those who are employed as assistants to the missionary in his evangelistic work, and who are paid by the Society.

(2*f*) Those who are employed in pastoral work amongst the native Christians, who are to be paid out of the Native Church Fund, whether schoolmasters, readers, catechists, or ordained pastors, as the case may be; so that they may be regarded as the ministerial agents of the native Church, and not as the salaried agents of a Missionary Society.

IV. It is expedient that the arrangements which may be made in the missions should from the first have reference to the ultimate settlement of the native Church upon the ecclesiastical basis of an *indigenous* episcopate, independent of foreign aid or superintendence.

*Practical Suggestions for carrying out the Improved System.*

To carry out the foregoing principles it is suggested:

8. That, in conformity with Principle I., the converts should be encouraged to form themselves, for mutual support and encouragement, into '*Christian companies*' (Acts iv. 23. The literal translation would have been 'their own friends or relatives.' The translators of the Bible adopted the term 'company' to denote the new and close brotherhood into which Christians are brought. In Africa the term has already been adopted for their native associations). The members of such companies should not be too numerous, or too scattered to prevent their meeting together in familiar religious conference. Local circumstances will decide the convenient number of a company; upon its enlargement beyond that number it should be divided into two or more companies.

One of each company should be selected, or approved of, by the missionary as an elder or '*Christian headman*,' to call together and preside over the companies, and to report to the missionary upon the moral and religious condition of his company, and upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian company shall be encouraged to hold *weekly meetings* under its headman, with the occasional presence of the missionary, for united counsel and action, for reading the Scriptures and prayer, and for making contributions to the Church Fund, if it be only a handful of rice, or more, as God shall prosper them.—(Principle II.)

*Monthly meetings of the Christian headmen* should be held under the missionary or some one whom he may appoint, at which meetings the headmen should report upon their respec-

tive companies, hand over the contributions, receive from the missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls.

As long as converts are thus dependent for their Christian instruction upon their headmen, with only occasional ministrations of the agents of the Society, the work must be regarded as the evangelistic work of the Society.

9. THE FIRST STEP in the organisation of the native Church will be taken when any company, or one or more neighbouring companies unitedly, shall be formed into a *congregation having a schoolmaster or native teacher located amongst them, whose salary is paid out of the Native Church Fund* (Principle III.). This step may be taken as soon as the company or companies so formed into a congregation contribute a fair amount, in the judgment of the missionary, to the Church Fund.

10. A SECOND STEP in the organisation of the native Church will be taken when one or more congregations are formed into *a Native Pastorate, under an ordained native, paid by the Native Church Fund.*—(Principle III.) This step may be taken as soon as the congregations are sufficiently advanced, and the payments to the Native Church Fund shall be sufficient to authorise the same, in the judgment of the Missionary and of the Corresponding Committee.

The Christian headmen of the companies comprised within a native pastorate should cease to attend the monthly meetings of headmen under the Missionary, and should meet under their native pastor.

As long as the Native Church Fund is under the management of the Missionary Society, the native pastors, paid out of that fund, must remain under the general superintendence of some missionary of the Society, who shall be at liberty to minister occasionally in their churches, and to preside jointly with the native pastors at the meetings of headmen and other congregational meetings; the relation between the native pastor and the missionary being somewhat analogous to that of curates with a non-resident incumbent.

11. A third step in the organisation of the native Church will be taken when, a sufficient number of native pastorates having been formed, *a District Conference* shall be established, consisting of pastors and lay delegates from each of their congregations, and the

European missionaries of such district. District conferences should meet periodically for consulting upon the native Church affairs, as distinguished from the action of the Society.—(Principle IV.)

12. When any considerable district has been thus provided for by an organised native Church, foreign agency will have no further place in the work, and that district will have been fully prepared for a native episcopate.

*Concluding Remarks.*

13. There must be a variety of details in carrying into effect these suggestions. A mere outline is given above; but it will be seen that the proposed scheme of organisation will prepare the native Church for ultimately exhibiting in its congregational and district conferences the counterpart of the parish and the archdeaconry, under the diocesan episcopacy of our own Church system.

14. The proposed organisation of the mission Church is adapted to the case as it is, where the native Church is in a course of formation out of a heathen population by the agency of a Missionary Society with limited resources. Under such circumstances, a Society must commence its work by accustoming the converts to support their own institutions in the simplest forms, so that the resources of the mission may be gradually released, and be moved forward to new ground. In other words, the organisation must work upwards. When a sufficient *substratum* of self-support is laid in the native Church, its fuller development will unfold itself, as in the healthy growth of things natural. Had the problem been to organise a mission where ample funds exist in the hands of a Bishop and his clergy, for the evangelisation of a whole district, as well as for the future endowment of its native Church, the organisation might work downwards, beginning with a diocesan council, forming the converts into districts and parishes, building churches and colleges, etc. These have been too much the leading ideas in modern missions; and European ideas easily take root in native minds. But past experience seems to show that such a system, even if the means were provided, would be too apt to create a feeble and dependent native Christian community.

15. The foregoing suggestions must be modified according to the previous system which may have prevailed in a mission. In older missions the change of system must be very gradual; for when a mission has grown up in dependence upon European missionaries and upon native agency salaried by European funds, the attempt to

curtail summarily its pecuniary aid, before the introduction of a proper organisation, will be like casting a person overboard before he has been taught to swim: it will be a great injustice to the native converts, and may seriously damage the work already accomplished.

16. On the other hand, in new missions the missionary may from the first encourage the inquirers to form themselves into companies, for mutual instruction and reading the Scriptures and prayer, and for making their weekly collections. It should be enjoined upon each company to enlarge its numbers by prevailing upon others to join in their meetings. The enlargement of a Christian company so as to require subdivision, should be regarded as a triumph of Christianity, as a festive occasion of congratulation and joy, as men rejoice 'when they divide the spoil.'

17. If the elementary principles of self-support and self-government and self-extension be thus sown with the seed of the Gospel, we may hope to see the healthy growth and expansion of the native Church, when the Spirit is poured down from on high, as the flowers of the fertile field multiply under the showers and warmth of summer.*

THIRD PAPER, ISSUED JANUARY 8, 1866.

1. The first Minute of the Committee of the Church Missionary Society upon the subject of the native Church was issued in 1851; but at the end of ten years so little progress had been made towards

* The successful development of self-support in Sierra Leone, and the promising commencement of a similar movement in Tinnevelly, may be regarded as modifying the statement in paragraph 5.

*Rev. H. Venn to Rev. J. Quaker, referring to this subject.*

'*Feb.* 23, 1865.—We thank God that the collections have this year risen to the noble amount of £266. This is a great fact, and speaks volumes in behalf of an independent Native Church. The amount is so important that the Parent Committee have anxiously considered the question, What appropriation of the amount will be most satisfactory to the subscribers? We presume that many of the subscribers desire to testify their gratitude to God for the benefits they have received by sending the same benefits to India, China, and other heathen countries, on the principle "Freely ye have received, freely give." If it is wished to make the subscription thus a part of the general funds of the Society, it will go in diminution of the grant from home. But many subscribers will also probably wish to *see* some results of their contributions in missions springing up in the immediate vicinity of the colony, such as the Sherbro, Bullom, or Quiah. If each of these classes are to be satisfied, will it not be well to divide the amount, say half and half, between the general operations of the Society and the missions in the neighbourhood of the colony? . . .'

the formation of native Churches, that in July 1861 the Committee issued a second minute on the organisation of native Churches in missions, in which various practical directions were given for the establishment of a Native Church Fund and of Native Church District Conferences. The object of the present paper is to record, for the encouragement of their missionaries, the progress which has been since made in native Church organisation, and to point out some practical measures for the more speedy establishment of self-support, self-governing, and self-extending native Churches.

*Review of the Progress made towards Native Church Organisation.*

2. The Committee trust that throughout their missions *the distinction is now understood and recognised between a Mission and a Native Church*—that is, between the agency employed by a Foreign Missionary Society to evangelise any people, and the agency to be employed in pastoral ministrations to Christian congregations.

3. The greatest advance in native Church organisation has been made in Sierra Leone, the earliest mission of the Society. There nine out of twelve missionary districts have been formed into self-supporting native pastorates. The nine native ministers and the village schools are all supported by the contributions of the native Church, assisted, to some extent, by a grant-in-aid from the Society. These native ministers are no longer under the direction of the Society, but of the European Bishop of Sierra Leone and a church council. In this mission a circumstance occurred which holds out an important example to other missions. Two native ministers, who had been educated and ordained in England, and had for twelve years been acting as missionaries of the Society, had to choose between continuing in that position or resigning their connection with the Society, and casting in their lot with the native Church. They wisely chose the latter, as most for the advantage of their country. The result has fully justified their choice. Their superior qualifications have acted beneficially upon the whole body of native pastors. Had they, in consequence of these superior qualifications, retained their position as missionaries of the Society, the native church would have suffered loss, and the rest of the native pastors might easily have become discontented.

4. Throughout India and Ceylon the native Christians have been of late years in a measure aroused to the duty of supporting their native pastors. In some districts sums have been raised as endow-

ments for this purpose. In South India these endowments amount to the sum of £3,300; but hitherto these endowments have been accumulating, and have therefore afforded no relief to the current expenses of the mission.* In many congregations contributions are raised for building and repairing of churches and for church expenses; but in very few cases have any contributions been made for relieving the Society from the charge of native ministrations. In the province of Tinnevelly £1,500 a year is raised by the native Churches for various religious and benevolent objects, while the Society wholly supports the native pastors, catechists, and village schools, at a cost of £4,000 a year beyond the expense of European agency.

5. It is obvious from the foregoing statements that, even in the most advanced missions of India, measures are required to make the support of native ministers by native congregations more effective. In other missions, in India and elsewhere, measures have yet to be taken for raising native contributions for the native Church.

*Need of the Formation of a Separate Native Church Fund.*

6. The development of the resources of the native Church will be greatly promoted, in the judgment of the Committee, by a separation between the Native Church Funds and the Funds of the Society. For as long as the contributions for the support of the native Church are paid into the treasury of the Society, the Society is regarded as the paymaster, and not the native Church. Besides which, as long as the native Church agency and the missionary agency are paid out of one treasury, the distinction between the native Church and the mission is liable to be lost sight of, and the two agencies are, by the native Christians, blended into one and the same.

7. The separation of the two funds can only be satisfactorily effected by placing the Native Church Fund under the management of a local committee, or Church council, comprising, as in Sierra Leone, Europeans and natives. To such a separate fund the Society may contribute grants-in-aid, gradually diminished as the native Church contributions increase, until the native Church is able to sustain the whole charge of the native pastorate. In a former minute the managing body of such a Native Church Fund was

* The question of appropriation of endowments is deferred for future consideration.

called a 'District Conference;' but as the term 'conference' is generally employed for the meetings of missionaries, the designation of 'Council,' as in Sierra Leone, more exactly represents the executive body of a native Church, and points also to the relative position of that body in respect of the missionary of the district, and ultimately of the native Bishop.

8. The Church Council, or managers of the fund, will naturally be entitled to exercise some superintendence over the agents supported by the fund. Regulations must therefore be adopted for securing a proper selection of the members of the Church Council, and for the right exercise of the powers of the council, under the united action of Europeans and natives.

9. The principles on which the Native Church Fund and Church Councils should be regulated have been already partly explained in the former minutes on 'Native Church Organisation,' but they may be now stated in a more distinct and practical form.

I. That native contributions for the support of native teachers should be commenced from the first formation of a Christian congregation, even though there be but a single congregation; but they should never be paid direct from any congregation to its pastor or resident catechist, but to a *native church fund*, which must be available for the support of all the native teachers of an assigned district, according to regulated scales of salaries.

II. That whilst the native contributions are inadequate to the whole support of the native teachers of such a district, the Society shall supplement the native Church fund by grants-in-aid; and as long as the Society thus contributes or carries on a mission within the district, *the treasurership* and ultimate control of the native Church fund must rest with the Society.

III. That as soon as a district contains three or more separate congregations under native pastors, *a Native Church Council* should be formed for the distribution of the fund, for consulting upon the interests of the native Church, and for the general superintendence of its affairs.

IV. That in every church council, as long as the district remains a missionary district, a missionary or other person appointed by the Society shall be the chairman, whose concurrence shall be necessary to the validity of the council, and who shall submit the proceedings of the council to the Committee of the Society.

V. The members of the council should be appointed periodically, and should consist of two members appointed by the chairman, three native pastors appointed by the pastors, and three native laymen appointed by the congregations.

VI. That the foregoing arrangements be subject to revision by the Parent Committee from time to time, until the native Church fund ceases to receive aid from the Society, or the district is placed under a permanent ecclesiastical system.

10. The Committee feel assured that the establishment of a separate native Church fund will not only afford great relief to the resources of the Society, but will have far more important benefits, by training up the native Church to manage its own affairs independently of European superintendence, and by affording to the heathen a visible and convincing proof of the reality and stability of native Christianity.

*Suggestion of a Native Episcopal Commissary, preparatory for a Native Suffragan Bishop.*

11. With a view further to promote the independence of the native Church at as early a period as possible, it may be suggested *that the Bishop of the Diocese should appoint from time to time a Native Minister as his Commissary*, to visit and make himself acquainted with the native teachers and their pastoral work, and that the commissary should attend the church councils as an assessor, with the chairman, and that he should report his visitations to the Bishop. This arrangement is proposed as a preparation for the appointment of a native suffragan bishop, when the native Church is sufficiently organised, and the Bishop of the Diocese shall be prepared to make such an appointment.

*Reasons for a Missionary Society not placing Native Ministers in the position of European Missionaries.*

12. The Committee may refer, in connection with this subject, to applications they have lately received from more than one quarter to place some of the native pastors in the position of European missionaries, as in the earlier stages of missionary operations. The first Minute seems indeed to hold out the prospect to native pastors of such a missionary position, as an advancement and reward of faithful service. But the case is now altered. Experience has proved that the employment by a foreign Missionary Society of native ministers on the footing of English missionaries impedes,

in many ways, the organisation of the native Church. The native Church needs the most able native pastors for its fuller development. The right position of a native minister, and his true independence, must now be sought in the independence of the native Church, and in its more complete organisation under a native Bishop. At the same time the Committee reserve to themselves the power, as exceptional cases, of transferring a native pastor to the list of missionaries or assistant missionaries ; but this must only be done when the general interests of the Society require it, and not as a reward or advancement of an individual. The example of the African missionaries, who transferred themselves to the position of native pastors, points out a more excellent way.

*The Native Church Fund may for a time be Relieved of the Charge of Elementary Schools.*

13. In the foregoing remarks the Committee have confined their view to the support and superintendence of the pastoral agency of the native Church, as exercised by native pastors or resident catechists or readers. They have not touched upon the support of schools, because they regard Anglo-vernacular schools and boarding schools as missionary agency ; and they think that it will greatly facilitate the arrangements for supporting native pastors if the vernacular schools are provided for, as a temporary arrangement, by the Society, or by other local resources, as, in South India, all female education is supported by the South India local fund, until the native Church organisation is sufficiently established to support the vernacular schools. The native pastors and the church council should, nevertheless, regard it as an essential part of their duty to watch over these schools, and to promote their efficiency.

(A.) Proposal for a Native Bishop in Tinnevelly, issued July, 1865.

*Extracts of a Letter from Rev. J. Thomas to Rev. H. Venn, dated Mengnanapuram, June* 21, 1864.

Ever since I left England, the question, 'What can be done for the best interests of the native Church in Tinnevelly ?' has occupied my thoughts continually. Perhaps you will feel disposed to say, 'Do precisely as we have suggested in our printed Minute on the subject.' Admirable as those suggestions are, they cannot be acted upon without some modification, especially in the older missions of

the Society; at the same time, to carry out their spirit, and adopt them literally, as far as possibly may be, is my earnest desire.

My thoughts have been much directed to the kind of superintendence which should be exercised over those agents who are paid by a Native Church Fund. It appeared to me that, so long as the European missionary of the district superintended and paid both kinds of agents, it would be difficult to convey to the minds of our people generally a correct idea of the distinction between a Native Church Fund and a Missionary Fund. And, supposing that all the congregations supported by native contributions were transferred to one European to superintend, in the character of rural dean, archdeacon, or commissary of the Bishop of Madras, in all probability, many other objections would be raised against such a measure, and it would only be preparing the way for the appointment of a European bishop—a measure which, I think, would not be the most favourable for the development of the native Church.

The next question which presented itself was, 'Is the time arrived for the appointment of a native bishop, who should have authority alike over Edeyenkudy in the south, and Pannivelei in the north, of Tinnevelly?' This assumes that European clergymen, as well as natives, would be placed under his authority and superintendence; a measure which has universally been considered a very formidable objection, if not an insuperable one, to such a scheme.

It then occurred to me that it might be possible to have a native bishop in Tinnevelly at once, who should have exclusive authority over all the native agents who might be transferred to him, supported by the native Church, while the European agents of foreign Societies, in the character of missionaries, and as ministers of the English Church, might still continue, as long as they are required in the province, under the authority and superintendence of the Bishop of Madras.

I do not think it wise to anticipate or suggest objections to this scheme; all I would ask in mooting the question, is a candid consideration of such objections before the scheme is discarded *in limine* as anomalous and impracticable.

My proposal is this, that a native bishop should be appointed at once, to whom should be transferred the self-supporting congregations and spiritual agents. I should be prepared to hand over to him at once fifteen or twenty of my best congregations, and make the utmost endeavour every year to increase the number as con-

tributions increased. Other districts might be willing and able to double this number, and there would be at once, not a mere nucleus of a native Church, but a goodly number of congregations to be superintended, which would form by no means an insignificant episcopate.

As far as I have mentioned the subject to our own missionaries —and I did so at our Conference in April last, and to some of the S. P. G. brethren also—no hostile opinion has been expressed by anyone, but all seemed prepared to look upon it as likely to solve the great difficulty connected with this question.

While the native bishop would be entirely independent of the European clergy, they would be able to assist him, and strengthen his hands in a variety of ways, until the time arrived to withdraw altogether. The native Church would by this means be materially strengthened, and experience would be gained by the Bishop, native clergy, and catechists, in self-government and management of their own affairs. A great increase would, I am persuaded, soon appear in the number of ordained agents ; not men who aspire to European views and habits, but men who would be *veritable native pastors*, in charge of one or two congregations, with moderate salaries, not necessarily very much above what the catechists receive now ; but enough to keep them respectably in a relative position to their flocks. Our catechists now maintain themselves comfortably on eight rupees. They are, to all intents and purposes, the native pastors, and mere ordination would not necessarily involve any heavy additional expense ; so that a moderate increase above eight rupees would be a very suitable provision, *nor would this be hopelessly beyond the resources of the native Church*, as is the case with regard to those who have been ordained already.

One very great advantage of trying this plan while the missionaries are still carrying on their operations in the same field would be that we should avoid the sudden transition of the Church into native hands, and the possible breaking down of the Bishop and his clergy if left to themselves without any previous preparation and aid.

If this plan in the main should be considered feasible, the subordinate points can be dealt with afterwards.

We have had recently three very important and interesting meetings in these districts. The one at Mengnanapuram, which was held this day fortnight, was attended by 140 headmen of congregations, besides native clergy and catechists. I entered at length

into the whole question, and the people responded heartily, and several of them spoke with great propriety, for the character of the meeting was that of a committee, where every member was at liberty to say what he pleased, and not a formal public meeting. When everyone who wished to give an expression to his opinion had done so, I proposed for their adoption a series of Resolutions to the effect :—'That it is the duty of Christians to support their own teachers, and to take measures for extending the kingdom of Christ among the heathen ; the duty of headmen in particular to exert themselves, not only in giving, but in urging the people under their influence to support liberally the scheme now initiated.' It was also agreed that from the 25th of this month fourteen congregations should be supplied with catechists, to be paid out of the Native Church Fund.

I told them what my views and wishes were with regard to a native bishop, and the desirableness of having a *distinct native Tamil Church*. They received the announcement with joyful approbation ; one of them, the most intelligent and influential, exclaimed that he hoped he might yet be permitted to see that blessed consummation. This meeting was a most important one ; and I felt thankful that I had come out from England this third time, if it were only to be present on the occasion. I have now briefly sketched out what I conscientiously believe to be the best method of dealing with the Church in Tinnevelly ; and I am prepared to exercise whatever influence I possess among the people, after nearly twenty years' connection with them, to promote, foster, and strengthen this measure.

Similar meetings to that held here were held at Satthankullam and Asirvathapuram, which I fully purposed attending ; but in consequence of absolute prostration of strength I was unable to do so, and my son and the native clergymen attended both places ; and he speaks of the result as indeed not quite so enthusiastic as at Mengnanapuram, though I am disposed to think that the people of Asirvathapuram were not a whit behind those of this district.

The two main inquiries, remarks Mr. Venn, which arise out of the proposition of Mr. Thomas are—as to the sufficiency of funds for the support of a native pastorate, and as to the supply of men competent for the pastoral office.

With respect to funds there is little to fear. The 30,000 native Christians of Tinnevelly already raise more than £1,600 a year for

religious and charitable purposes. There have also been 'native pastorate' endowments commenced in twenty-one different districts in South India, which amount in the aggregate to £3,300. As Christianity gradually spreads among the wealthier classes of society, the supply of funds will become more abundant; but even at present more than one hundred native pastors might be supported by the contributions of the people.

With respect to the supply of suitable men, the following minute of a conference of missionaries held in Tinnevelly in January, 1865, will show that the statement of Mr. Thomas is confirmed by the judgment of the rest of the missionary body:

'It appeared to the brethren every way desirable that spiritual and devoted men should, as opportunity offers, be ordained as pastors to the congregations in which they are now respectively labouring as catechists; their pay at the present rate being supplied by the Native Church Self-sustaining Fund, and subsidised by an equal amount on the part of the Church Missionary Society. Where men of character, piety, maturity of age and judgment can be found, we think that their being thus set apart, as ordained ministers of the congregations in which they are now acting as catechists, would have a wide and beneficial influence for good.'

A copy of the letter of Mr. Thomas having been submitted to the Bishop of Calcutta (Dr. Cotton), his Lordship made, in reply, the following important remarks and suggestions upon the scheme:

*Extract from a Letter of the Bishop of Calcutta to the Rev. Henry Venn, dated February* 8, 1865.

As it is getting near post-time, I am hardly able to enter at length upon Mr. Thomas's important letter. But would not one way of meeting his views and removing any objections be to consecrate a native as coadjutor to the Bishop of Madras, with such work as the Diocesan Bishop assigns to him? And it might be agreed that he should receive a salary from the C.M.S., or from the C.M.S. and S.P.G. together, on condition that he ordinarily resides in Tinnevelly, and takes the charge of such native congregations as are handed over to him. Then he might also be employed in travelling at intervals about other parts of the diocese, and confirming the Tamil congregations more frequently than can be done now. He should be consecrated by the Metropolitan and two of his suffragans, and not removable without the Metropolitan's consent. In this way the geographical difficulty would be obviated, my serious ob-

jection to separating Europeans and Natives into different Churches would be removed, the general influence and supervision of the Bishop of Madras would be retained for Tinnevelly, and the native bishop's position to the English missionaries residing near him would be less ambiguous than on any other plan. Doubtless the question of discipline in connection with such a bishop must be carefully considered, as we learn to our cost from the mass of troublesome technicalities now before the Privy Council; and I have no doubt that an Act of Parliament would be necessary. It seems to me that power might be given to the Metropolitan, on the application of any diocesan bishop, with the sanction of the Crown, to consecrate such a coadjutor to the diocese of the bishop making the application; Government not being charged with his salary. In this way I might myself hope some day to have both a Bengali and Hindustani coadjutor. It seems to me that some such plan as this would be at once most ecclesiastically correct and practically useful.'

There are two recent precedents of the appointment of coadjutor bishops by the Crown without Acts of Parliament. In 1836 Dr. Mountain was consecrated by the Archbishop of Canterbury under Letters Patent, by the title of Bishop of Montreal, to be a Coadjutor to the Bishop of Quebec. In 1856 Archdeacon Courtenay was in the same way appointed and consecrated Coadjutor to the Bishop of Jamaica. The Letters Patent thus limited the exercise of the episcopal functions: 'Provided nevertheless, and it is our royal will and pleasure, that the said Reginald Courtenay shall not have, use, or exercise any jurisdiction, power, or authority within the said diocese of Jamaica, save and except such jurisdiction, power, and authority as shall be thought requisite, reasonable, and convenient by the said Bishop of Jamaica, and as shall be licensed and limited to him by a commission or commissions, under the hand and seal of the said Bishop of Jamaica.'—*See Parliamentary Paper*, '*Church Affairs of Jamaica*,' *May* 20, 1856.

[The previous principles are thus applied to the circumstances of the particular mission just referred to.]

*To the Corresponding Committee at Madras and the Missionaries in the Tinnevelly Mission.*

As the South India Mission is in some respects the most advanced of the missions of the Society, the Committee have thought it well

to point out the application of the principles and suggestions contained in a minute 'On the Organisation of Native Churches in Missions' to the case of the Tinnevelly Mission:

1. A '*Local Native Church Fund*' should be at once established in each missionary district in Tinnevelly, for the benefit of that district.

In each district collections are now made for several separate funds, as—the Poor Fund, the District Church Building Fund, the Native Church Endowment Fund, the Native Mission Fund for North Tinnevelly, the Bible Society, the Tract Society. The missionary of the district receives the contributions for each of these funds: the contributions to the two first are retained by him as treasurer; the contributions to the other funds are handed over by him to the appointed treasurers, or to the Madras Corresponding Committee.

Each missionary must be the treasurer of the Native Church Fund of his missionary district, and furnish a treasurer's account of the same half-yearly to the Corresponding Committee, as well as publish the same within the district. It will be advisable for each missionary, in opening a Native Church Fund, to explain to the people the special importance of that fund, so as to encourage quarterly, monthly, or, if possible, weekly contributions to the same.

2. The agents now in the employment of the Tinnevelly Mission should be separated into two classes.

The first class will consist of inspecting schoolmasters, inspecting catechists, itinerating catechists, and native ministers employed as assistants to the missionary. These form *the Missionary Agency*, and will be appointed and supported as at present under the sanction of the Madras Corresponding Committee.

The second class will consist of all located agents, schoolmasters, readers, catechists, or native ministers. These form *the Native Church Agency*, and are to be supported out of the Native Church Fund.

3. The Native Church Fund must at present be augmented by annual grants from the Society. The augmentation grant of the first year must probably be the same amount as that now paid for the support of the located agency: but upon the distinct understanding that the augmentation grant will be diminished next year, and each subsequent year, until the Native Church Agency be wholly supported by the Native Church Fund. Any special cases, such as

those arising from a sudden increase of converts or from other circumstances, must be treated as exceptional cases.

4. The interest of the native Church endowments should be devoted to the payments made to native pastors. Native pastors should only be located in districts where endowments have been raised, and the number of native pastors in each district should be dependent upon the endowments raised. If these endowments be not sufficient, the stipends of the native pastors must be augmented from the local Native Church Fund.

5. The appointment and superintendence of the unordained Native Church Agency, now exercised by the Corresponding Committee, should be transferred to the Missionary Conference, until the native Church has its own district conference.

The Missionary Conference should examine and receive all unordained native teachers, who are to be paid out of the Native Church Fund, upon the recommendation of the missionary of the district. In the case of catechists the principle is to be maintained 'that none but spiritual agents can carry on spiritual work.'

The Missionary Conference is to fix the scale of salaries to be given to different classes of agents, and to advance the agents to higher classes upon the recommendation of the missionary of the district.

The Missionary Conference is to inquire into charges brought against unordained agents of the native Church, and to censure, suspend, or dismiss them, as the case may require.

The location and superintendence of the unordained native Church agents within the missionary district to which they are appointed should rest with the missionary of the district in connection with the headmen.

6. The property of the churches, the parsonage-houses, the schools, and the teachers' residences of the native Church must be vested in the Church Missionary Society until another arrangement be agreed upon, when the time arrives for the further settlement of the native Church upon an independent basis. (1861.)

(B.) Native Church Endowments in the Missions.*

1. An appeal was made at the Jubilee of the Church Missionary Society in the year 1848, for raising a special jubilee fund, one of the declared objects of which was :

* Minute specially referring to South India and Ceylon.

'The establishment of a moderate fund to be employed in assisting native Christian Churches to support their own native ministers and institutions ; so that the funds of the Society may be released as soon as such Churches shall become matured in Christian habits and attainments, and may be devoted to the evangelisation of the heathen beyond them.'

2. In the year 1849 the Committee resolved to devote £10,000 to this object, and in order to encourage native converts to make contributions towards the same object, it was resolved——

(1) 'That a fund may be opened at any mission, or at any station of a mission, as a native Church endowment fund, such fund to be vested in the Society, and under the control of the Committee, in trust for the purpose for which it is contributed.

(2) 'That donations to this fund may be either general or for particular Churches.

(3) 'That the money shall, if possible, be invested under the Parent Committee, in some permanent local security, such as land, town-lots, wharfs, etc., or in Government securities, either at home or abroad.

(4) 'That as soon as £100 shall be raised by local funds for these objects, it shall be increased out of the jubilee fund, by a sum not exceeding an equal amount ; the amount of the addition to be regulated by a consideration of the circumstances under which the local fund has been raised, that is to say, the contributions of native Christians to be met by equal sums, and the contributions of other parties by such reduced sums as may seem suitable to the Parent Committee.

(5) 'That preference be given, *cæteris paribus*, to the applications according to the order of priority ; no application to be received, except upon sums actually raised, or properly secured to the Society.'

3. The sum of £100 to be raised by local funds was afterwards reduced to £50.

4. The Committee reflect with thankfulness, that a considerable impulse was thus given, in South India and Ceylon, to the native Christians to contribute towards the self-support of the native Church.

5. The native ministry has, however, been of late years so largely increased, that the time has arrived when the native Church must be urged to contribute to the *present sustentation* of their ministers, rather than to endowments.

6. Endowments will be useful in contributing to the stability and permanence of the native Church, and it is hoped that the impulse already given will continue to act ; but the first duty is the present support of the ministry, so as to relieve the Society from the charge, and to cherish a healthy independence and self-reliance. The proper relation between a missionary society and the native Church is not when the Society supports the native ministry, aided by native contributions, but when the native ministry is paid out of a Native Church Fund, mainly sustained by the contributions of the converts, the Society only giving grants-in-aid as long as the same may be expedient.

7. In order, therefore, to promote contributions to a sustentation fund for the native Church, and to encourage the native Church to strive after a more healthy independence of foreign support, *this Committee have rescinded the resolution of* 1849, and made a new arrangement, providing only for grants upon the old plan to such congregations or districts as have already made payments with a view to obtain the grant of £50 before they receive intelligence of the new arrangement.

8. The balance which may remain of the jubilee fund for native endowments, after discharging all existing claims upon the same, will probably amount to £7,000. This sum, under the new management, will be reserved as an investment; and the interest will be available for special grants to those districts most needing help which are making zealous efforts for the support of their own native ministers.

9. The special grants contemplated in the foregoing paragraph are such as may be required by particular churches or districts, in addition to the grants-in-aid from the general fund of the Society to the Native Church Funds, on occasion, for instance, of a failure of the native contributions through some unforeseen calamity to the contributors, or of an unexpected expenditure required for the Church, or for procuring a parsonage-house, or for the temporary assistance to a disabled pastor. On these and other *special* occasions the jubilee native Church endowment fund will be available to encourage and augment the efforts of the native Church.

10. In respect of the endowments already created and augmented by grants from the jubilee fund, no stipulations for their employment have as yet been made, except that the general control of the Parent Committee was reserved in the resolutions of 1849. The Committee think it advisable, however, that there should now be a

scheme settled for the employment of existing endowments. Over one portion of those existing endowments for Tinnevelly, amounting to £800, the Committee has the sole control, and with respect to this they propose to distribute the interest in special grants, throughout the whole district of Tinnevelly, according to the principle in the preceding paragraph. In all other cases of existing endowments the missionaries will be consulted as to the scheme of employment which may be most satisfactory to all parties.

Jan. 8, 1866.

### (C.) Native Church Organisation.

*Extract from Letter of Rev. H. Venn to Lord Bishop of Madras, dated Church Missionary House, January 3, 1854.*

The Committee have already apprised the Corresponding Committee of their sanction to the presentation of the two catechists whom you express your willingness to ordain, and whose fitness you testify to for the office of native pastor.

You state also, with respect to these two candidates and all future native candidates, that you cannot contemplate their admission to priest's orders without a knowledge of the English language. The Committee earnestly hope that the creation of a native Christian literature will soon remove this objection. For there must be many native converts, endowed with every spiritual requisite, who are too old to learn English for any spiritual instruction which they may derive from it. This is the testimony of all our old missionaries. In such case the Committee would hesitate to present a candidate for deacon's orders, because it would be tantamount to their acquiescence in a perpetual diaconate; and they apprehend that there are insuperable objections, according to the constitution of our Church, to retaining anyone in deacon's orders who has used that office 'well.'

The proposal of an order of deacons, without the prospect of the priesthood, for our poor population at home, has been urged by some. But it meets with no countenance from the best of friends of our Church. The Archbishop of Canterbury told me a short time since that he had discussed the matter with the Bishop of London, but that they both felt that the proposal was inadmissible without a new Ordination Service.

The last prayer in the Ordination of Deacons asks that they may so well behave themselves in the inferior office that they may be

found worthy to be called unto the higher 'ministries in Thy Church.' In conformity with this the Third Canon declares the office of a deacon to be 'a step or degree to the ministry,' and the rubric, at the close of the office, gives notice that deacons must remain a whole year, unless for sufficient cause the time be shortened.

In practice also, as well as in the theory of the Ordination Services, the difference between the two orders is so inconsiderable that the exercise of the office of a deacon creates many serious inconveniences if a priest be not at hand. And even in such a case we have found by experience in New Zealand, where the Bishop has kept back the deacons for many years from the priesthood—that both the converts, the Dissenters, and the Papists soon regarded the diaconate as no true ministry—and the latter classes made it a successful snare for detaching the people from the ministry of the deacons.

On all these grounds the present Committee cannot become a party to any understanding that the native catechists whom they present are not afterwards to be presented for priests' orders without the English language.

You have expressed your hope of the early establishment of a diocesan college. But if the locality of such a college be Madras, I fear that it will only partially assist our Tinnevelly Missions. All our experience tends to prove that a collegiate establishment is too much in advance of our missions, and that the students trained in them are, in the great majority of cases, disqualified for the work of native pastors amongst their countrymen. Hence we have put an end to our Colombo college, after thirty years of experience.

H. V.

*How to obtain Native Teachers (from Letter to Bishop of Kingston, Jamaica, January 7, 1867).*

The experience of various missions has taught the Church Missionary Society that the surer way of obtaining native pastors is to employ a large staff of native teachers of an inferior grade as Scripture-readers, assistant catechists, catechists, and inspecting catechists. Let them be promoted from one grade to another according to the qualifications they exhibit. Let their education be carried on by the missionary while they are employed in their work, by frequent meetings in Bible classes and exercises in preaching. Then, after several years of such employment and teaching, and

after their Christian character is well matured and established, the most advanced, if admitted to ordination, will be found efficient native pastors. Thus in one and the same district the preparation of native pastors and the work of evangelisation may be carried on at the same time, and the two departments will have the most beneficial influence on each other.

As the work progresses, the standard of attainments of the native pastors will gradually rise, and it may be found advisable to carry them through a more regular course of theology, and to give their wives also some training in Scripture and in Christian habits. For this purpose an establishment is required rather partaking of the character of a Christian settlement than of a collegiate institution; and the candidates may still be employed during a part of their time as catechists, though eventually a theological college will be required to crown the work.

It is of course implied that the schools of the district will be well worked by the missionary and by his staff of lay agents, some of whom may be employed as schoolmasters; scholarships should also be provided to retain promising children at school, and small stipends be given to some as monitors. The most experienced missionaries would add that, for a superior class of native pastors, the boys of any promise should become boarders in the premises of the missionary, and be thus early brought into daily contact with the missionary.

A reference to the experience in the missions of the Society will further illustrate the positions laid down:

In South India, where there is the largest body of ordained native pastors, the training of native agents has been carried out with singular zeal and efficiency. Each missionary has from ten to fifty native teachers under his superintendence. Where the district is wide, they all come into the station once a month, and spend three or four days together. In more compact districts they assemble weekly. 'I attribute,' writes the Rev. J. Thomas, 'the high standing which many of my catechists are capable of taking to this meeting. This year I have made Church history the basis of my instruction. We never omit a lesson in singing. My son teaches them for an hour in geography, or in some other subject that may prove interesting and instructive. Any subject of special interest or importance connected with the congregations, which may not be delayed till our monthly meeting, is brought to my notice and disposed of. In the evening I preach a sermon, and the catechists leave at an early

hour the next morning.' Mr. Dibb, when he was in charge of Mr. Thomas's district, says: 'It comprises 11,278 individuals, among whom fifty catechists and four inspecting catechists are employed. My lack of opportunity for visiting every congregation has been in some measure supplied by maintaining constant intercourse with the catechists, meeting them regularly once a month for the inspection of each congregation's report, and more frequently still for the purpose of study and devotion. On these occasions the Bible, Church history, the Thirty-nine Articles, and Elliott's "Horæ Apocalypticæ" have been the subjects in hand.' Another missionary, Mr. Pettitt, was accustomed to keep his catechists for four days a month at a time, and writes: 'Seldom have I felt more solemnly the power and reality of Divine truth than on the occasions of meeting the native teachers, which have been generally concluded, I trust, with the most serious and earnest supplications to God for His blessing on ourselves and our work.'

H. V.

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## D.

### I. To a Friend, on the Views of the Committee on the Extension of the Episcopate in India.

I lament with you the various misapprehensions which have occurred respecting a 'memorial' and 'statement' of the Committee of the Church Missionary Society on the extension of the episcopate in India. They have been chiefly, however, echoes of a most unfair critique in the columns of a newspaper which has long been hostile to the Society, alleging that the Committee had repudiated episcopal superintendence over its missions, and had needlessly placed the C. M. S. in opposition to the S. P. G., and especially to the late revered Bishop of Calcutta, whose statements had been put forth by that Society in the forefront of their appeals for an extension of the Indian Episcopate.

The facts of the case, as explained in the recent 'Minute' of the Committee of the Church Missionary Society, dated March 30, 1858, negative many of these aspersions. But there are a few points on which I may offer further remarks for your satisfaction.

1. It will be satisfactory to you, and to many other friends, to know what was the judgment of the late Bishop of Calcutta upon the 'memorial' and 'statement' at which offence is taken. His

son, the Vicar of Islington, has furnished me with the following extract from one of the Bishop's late letters, which will set this matter at rest.

*Extract from a Letter of the Bishop of Calcutta to the Rev. Daniel Wilson, dated Serampore, October* 10, 1857.

'There is a valuable paper of the Church Missionary Society in our (Calcutta) "Christian Intelligencer," on the subject of missionary bishops, canons, rubrics, etc., very well done. I concur with it fully.'

No one had better opportunities of knowing the relations between an Indian bishop and a mission than the late Metropolitan of India, who had made frequent visitations of the dioceses of Madras, Bombay, and Ceylon, and whose metropolitical superintendence once extended over the Bishops of Australia and New Zealand. His earlier opinions were in favour of a bishop's taking a leading part in missionary work. He commenced the Cathedral Mission upon this principle. But his lengthened and practical experience gradually brought him to another conclusion; and I have the best means of knowing, from other sources as well as from the words of the above quotation, that the 'statement' of the Church Missionary Society is the true exponent of his mature judgment. Yet the Bishop never changed his opinion of the desirableness of the extension of the episcopate in what I will venture to call the legitimate sense of the term. Surely this is a proof that the documents of the Society now objected to are not opposed to the *principle* of an extension of the Indian episcopate, but only to the new scheme which is to be introduced under the name of 'extension.'

2. Let me notice, also, another misapprehension of the true question at issue, which has prejudiced the minds of many. The Committee has not opposed the extension of the *colonial* episcopate. Its remarks are strictly confined to *mission fields* in the transition state from heathenism to Christianity, and not yet ripe for the establishment of a settled ecclesiastical system. It is said, for instance, that additional bishops have always led to an increase of the clergy. But in a colony of Christian settlers a bishop is able to stimulate a Christian people to build churches and to support additional clergymen; whilst a bishop among the heathen is dependent upon the voluntary agency of Missionary Societies at a distance to supply the means and the men for the work of the ministry. As soon as 'the mission' has, through God's blessing, raised up a self-supporting native Church, with its native pastors,

so that the missionary action of a Society in England may be withdrawn, then will be the time for giving the native Church a bishop of its own. In the meantime let the missionaries labour, as at present, under a recognised Church of England episcopacy.

There is an equally manifest distinction between pastoral ministrations in a settled Christian community and missionary work among the heathen. In a Christian colony the Church may be guided generally by the laws and constitution of the Church at home; but in missions the precedent of the Church at home is inapplicable, and the attempt to establish an analogy between the two cases has only led to confusion. Hence the necessity of ecclesiastical regulations before the extension of the episcopate.

3. The scheme against which the strictures of the Committee are directed is not that which would be generally understood by the extension of the episcopate; but it is an innovation upon the episcopate as it has been established in India for the last forty years, and which, as the Committee believes, has worked well for the mission cause. It is a scheme which would disturb the present relations between a bishop and the missionaries, and would introduce a new and as yet undefined form of episcopacy. The real question at issue is one which those only partially acquainted with the details of missions have, in many instances, failed to appreciate; but the Committee regard it as one of such vital importance to the progress of evangelisation in heathen lands, that no amount of misconception, or of outcry, or of prejudice, will deter them from urging their views upon it before the proper authorities. Differences of judgment, instead of exciting opposition and jealousy, should rather secure a more thorough investigation of the question, and the firmer establishment of the right system.

The question of the proper relations between a bishop and missionaries labouring to evangelise a heathen population, and supported in that work by a voluntary Society, appears to have come upon many of our friends as a new and speculative one. It has, however, been constantly before the Committee of the Church Missionary Society for the last forty years, since it was discussed with Bishop Middleton at Calcutta, who at first refused to notice missionaries, or accept the superintendence over them, but greatly modified his views towards the close of his life, and reopened communications with the Society upon the subject. It was discussed with the late Archbishop of Canterbury and the late Bishop of London, when they joined the Society upon the basis of the 'Explanatory State-

ment of the Ecclesiastical Relations, etc.,' which was published in the year 1839. It has been the subject of personal conference with many of the Indian and colonial bishops. The very same principles which the 'Statement, April 11, 1857,' contains, have been constantly maintained by the Committee, have been regarded by all the bishops alluded to, and by other experienced persons, as fair subjects of discussion, and have been cordially supported by many other bishops, besides the Bishop of Calcutta. You may judge, therefore, of our surprise and regret at the outcry which some parties are attempting to raise against these very principles, as if they had been recently adopted by the Committee.

I need not remind you that the Committee of the Church Missionary Society comprises men of long experience in India,—men who have been the chief supporters of the Church of England while they occupied the highest posts of Government, and who have been otherwise identified for twenty, thirty, or forty years with all the good works carried on in India. It may give you some idea of the amount of Indian experience in our Committee, when I state that the aggregate of the time spent in India by seventeen members of the Committee amounts to 363 years. Such a body of men may surely claim the credit of knowing what they are about.

These remarks may enable you to remove some of the objections to which you refer.

The Committee are ready to discuss the principles they have put forth with any parties who are sufficiently acquainted with the subject, and who are willing to be guided by practical experience; but they cannot deal with mere theories, whether Indian or home-spun, or answer writers who seize upon detached sentences of an argument in order to make up a hostile article against the Church Missionary Society. To such attacks this Society can only oppose its long-tried and approved principles, which have gained for it all the confidence and support which it enjoys from Christian friends. Its ecclesiastical principles are dear to it, but its spiritual principles are far more precious. Let me borrow from our sister Society its venerable title, and say that we cannot separate the propagation of the Gospel from the discussion of the extension of the Episcopate. It is not merely a question, How can the Indian Episcopate be most rapidly extended and subdivided? but, What system will be best adapted to prepare the native converts, in their transition from Heathenism to Christianity, for the euthanasia of the Mission in the establishment of a native church under native pastors and a

native episcopate? What system will shield a necessarily complicated agency in a foreign land, from those jars and obstructions which beset every human undertaking? What system will give the freest scope to the pious zeal of those, whether laity or clergy, who know and love the truth, and who desire to be fellow-helpers of the truth? All these questions necessarily involve the relations between the Episcopate and the action of Missionary Societies. And the Committee have gone no further than to state the result of their long study and experience upon this delicate but all-important subject.

I know not whether you and I would take precisely the same view of many of the details of the subject of this letter, but I am sure that we shall cordially unite in the words of the prayer with which our committee meetings are opened—that God may unite as one man all who are truly labouring for Him; disappoint the designs of Satan; make all Christian societies live in harmony and love; give them wisdom in all their plans; perfect His strength in their weakness; and direct their labours to His glory.

P.S. The following extract from a Charge lately delivered by the Lord Bishop of Gloucester and Bristol (C. Baring), gives a remarkable confirmation to some of the views expressed in the 'Statement' of the Committee.

'If the sphere of a Bishop's labours be lessened to such an extent as to enable him with ease to watch in minute detail the ministrations of each individual pastor, there will be, I think, great danger lest the activity and energy of the bishop degenerate into injudicious and mischievous meddling; and lest the zeal and decision of character of the clergy manifest themselves in many instances in a defiance of episcopal authority. For whilst many of less vigorous mind would become mere echoes of their bishop's opinions, those of more independent thought and action would resent with indignation any attempt to control them. So that I cannot but deem it a great blessing, in the present state of theological opinion in the Church of England, that a bishop's diocese is large enough to give full scope to his energy, without any danger lest his activity should interfere with the usefulness of others; and that he is enabled, without any compromise on either side, to prove himself the friend, and counsellor, and zealous encourager of all those who are engaged with him in a common effort to extend the Redeemer's kingdom.'

H. V.

April 12, 1858.

## II. The C. M. S. and the Madagascar Bishopric.

The Committee regret to learn from several friends that very erroneous inferences have been drawn from their minute of December 12th, 1870, on the subject of the proposed bishopric in Madagascar. They think it therefore due to themselves, and to the sacred cause in which they are engaged, to offer explanations on the chief points on which misapprehensions seem to exist.

I. It has been alleged that the minute indicates a spirit of opposition to the extension of episcopacy. This statement is without foundation.* The dissent from the proposed appointment of a Bishop of Madagascar was in no degree grounded upon the unnecessary increase of bishops. The island of Madagascar is large enough to afford dioceses for several bishops, and the Society could not object to any number being sent out with missionaries, provided that their sphere of labour does not extend to the capital, and to that part of the island already occupied by the missionaries of the London Missionary Society. The Society objects to place its missionaries under the superintendence of a bishop having jurisdiction over that part of the island, because this would make it a party to interference with the field of labour of another Missionary Society. But the Committee cannot fairly be charged with objecting to their missionaries in Madagascar being under episcopal superintendence, as they have been placed from the first under the Bishop of Mauritius.

II. The Society has been charged also with having threatened 'to instruct its missionaries to resist the authority of their own chief pastor' in the person of a bishop sent out to Madagascar. This charge cannot be supported. The Committee have uttered no threat whatever. They have respectfully represented to the authorities their wish that their missionaries should remain under the jurisdiction of the Bishop of Mauritius, on account of the dilemma to which they would otherwise be reduced, either of refusing to accept the superintendence of a resident Bishop, or of withdrawing their missionaries from the island and employing them

* It is somewhat humiliating to be obliged, at this stage of the Society's history, to vindicate its Church principles, notwithstanding its having taken the first steps to advocate the appointment of a Bishop for India, for New Zealand, for West Africa, as well as for other fields of its labours; notwithstanding also the full explanation of its ecclesiastical relations, published with every annual report, which has received the sanction of all the archbishops and bishops of the Church of England.

elsewhere. The Society could not give a stronger proof of its respect for episcopal authority than by contemplating the latter alternative, instead of insisting upon its lawful discretion of declining the jurisdiction of a resident bishop sent out by the authorities of the Church under the 'Jerusalem Bishopric' Act.

The Committee must direct attention to the distinction between a colonial bishop and a bishop appointed to Madagascar, who can only be consecrated under a special Act, 5 Vict. c. vi., of which the following is a clause :—'That such bishop or bishops so consecrated may exercise within such limits as may from time to time be assigned for that purpose in such foreign countries by her Majesty, spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing themselves under his or their authority.' The designation, 'other Protestant congregations,' includes, and was intended to include, *native* congregations ; and as these native congregations in their early stages are incapable of expressing their desire, the Act virtually gives to the Missionary Societies a discretion as to their converts being placed under the bishop so consecrated. In the case of a colonial bishop, the case is altogether different. The Society's missionaries are, as a matter of course, placed under any colonial bishop whom her Majesty may appoint, and the Church Missionary Society has never hesitated to uphold his authority. But in the case of a bishop consecrated under the Jerusalem Act, the law gives a discretion, and therefore lays upon the parties concerned the duty of exercising such discretion, as to the desirableness of accepting his authority.

The Committee must add that they conceive that the proper sphere of a missionary bishop, consecrated under the Jerusalem Act, is *the Native Church*, when it is sufficiently advanced to require a resident bishop. Under this Act the Society took the first step in that important branch of the extension of the episcopacy—the *native* episcopacy—by promoting the consecration of the native minister, Dr. Samuel Crowther, for the mission on the Niger ; and they are at the present time negotiating with the Government for the consecration of one of their missionaries in China, to superintend the native Chinese Church. The Committee look forward to the time when the native church in Madagascar may be ripe for a resident, and, they trust, a native bishop.

In this hope the question as to the introduction of the episcopate

into Madagascar resolves itself into a question of time. In the year 1863, when certain parties proposed to send a bishop and staff of missionaries to the capital of Madagascar, the Bishop of London, then Bishop of Lincoln, and Bishop Ryan, then Bishop of Mauritius, opposed the scheme, recognising the principle of non-interference, though they think that the time is now come when a bishop may be sent. With every desire to respect their opinion, the Committee regret that they have not been able to come to the same conclusion; the reasons against interfering appearing to them, after the fullest consideration, even more cogent than they were seven years ago. The London Missionary Society also, whose voice in the matter is entitled to a hearing, objects as strongly as ever to the appointment of a resident Bishop of Madagascar, whose presence in the midst of their mission would, in their opinion, create great difficulties.

III. There is one other charge alleged against the Society, namely, that they are standing in the way of such support and encouragement to the Church Missionaries and their congregations in Madagascar as a resident bishop would afford. The Committee do not undervalue the benefit of which the Church Missionaries in Madagascar may be thus deprived, though the superintendence of the Bishop of Mauritius may in a degree supply this loss. But this is a local privation, and cannot, in the judgment of the Committee, justify the infraction of the principle of non-interference, which might prove disastrous to the Christian cause, not only in Madagascar, but throughout the whole range of Christian missions.

The Committee are aware that they may seem to those who are not, like themselves, familiar with the actual working of missions, to adhere too rigidly to the principle of non-interference. They will therefore add some illustrations of the importance of the principle in addition to that mentioned in the minute.

In the early years of the Tinnevelly Mission, Rhenius and several German missionaries seceded from the Church Missionary Society, and formed the congregations which adhered to them into a rival mission. After three years the only seceding missionary who remained in Tinnevelly offered to join the London Missionary Society with his congregations. The missionaries of that Society in a neighbouring province received him into connection with themselves, pending a reference home. But the Directors at home overruled the action of their missionaries, and refused to receive the seceder into their connection unless he separated himself from the Tinnevelly mission field. The result was the happy termination of

disorder and discord, and the retention of all the Tinnevelly congregations in communion with the Church of England.

Within the last six years the missionaries of the Society for the Propagation of the Gospel in Tinnevelly applied to the missionaries of the London Missionary Society, asking for the transfer to themselves of fifteen villages which had been evangelised by that Society, on the ground that they were locally situated within the field occupied by the Society for the Propagation of the Gospel, being just over the boundary line. The matter was referred to the Directors of the London Missionary Society, who, 'after much anxious deliberation, impressed with the importance of acting upon the principle of non-intrusion into spheres occupied by other Societies,' acceded to the request of the missionaries of the Society for the Propagation of the Gospel.

These instances show that the London Missionary Society have special claims upon the Church Societies for reciprocity of amicable forbearance.

At the anniversary of the Oxford Church Missionary Association, which has just taken place, the Bishop of Oxford expressed his entire concurrence with the principle of non-interference, and referred to the noble conduct of Bishop Patteson, who, when for some weeks on an island in the Pacific occupied by a Nonconformist missionary, regularly attended his ministry, and himself refrained from ministering, that he might not run the risk of injuring the influence of the resident missionary, and the unity of the native Christians.

The Committee trust they have thus vindicated their action, in respect of the proposed bishopric of Madagascar, upon the great principles upon which the Society has ever rested its claim to the confidence and support of the Church, to whose great Head they now commit the whole matter, praying that an abundant blessing may be vouchsafed to the missionary work and the native Church in that island.

March 21, 1871.

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## E.

### Politics and Missions.

*Instructions.—September*, 1854.

We are met together to take leave of a large body of missionaries going to distant and widely differing fields of labour—to West Africa, India, Ceylon, China, and the Mediterranean.

The Committee have so frequently addressed their missionaries upon the main principles and chief motives of missionary work, that they feel justified in omitting these upon the present occasion, in order to touch upon a topic of great practical importance, which the present aspect of the missionary field brings into prominent notice—namely, the proper conduct of a missionary in respect of social and political questions which may seem to be connected with the progress of his spiritual work.

The one object of the Church Missionary Society is to provide for the preaching of the Gospel of Christ to those who have not yet received it, and to train up the Christian converts in the doctrine and discipline of the Church of England.

But the blessings of the Gospel when received tend to elevate the social position of the converts, and to instruct them in the true principles of justice and humanity, and so to quicken in their minds the sense of the wrongs they may suffer through oppression and misgovernment. A knowledge also of Christian duty, while it secures obedience to the sovereign powers, limits that obedience to things lawful in the sight of God as defined in His Word, and so far often interferes with the institutions of heathen and Mohammedan governments.

The relation also in which the missionary stands to his converts necessarily connects him with their temporal welfare. Going among the people with a message of love upon his lips, and with the spirit of love in his heart, he soon wins their confidence beyond all other persons of his race ; he becomes their best friend, their faithful adviser. His message embraces their temporal as well as their spiritual interests, for 'godliness' hath the 'promise of the life that now is, and of that which is to come.' They have, therefore, a claim upon him for advice, and assistance against injustice and wrong.

The missionary has, moreover, a message to declare, on proper occasions, to those in authority, on their responsibility to God, by whose ordinance they exercise the right of government.

However earnestly, therefore, the faithful missionary may strive to confine himself to his one great work, the ministry of the Gospel of salvation, he is liable to be involved in many questions of a social and political kind ; and he cannot always escape the reproach cast upon his Divine Master and upon His Apostle, of being the enemy of Cæsar, or of turning the world upside down.

The difficulty which a Christian missionary always finds in

shaping his course in such matters, with 'the wisdom of the serpent, and the harmlessness of the dove,' is much increased in seasons of national, political, or social excitement; and the fields of labour to which you are designated are so circumstanced. In India, society yet heaves under the recent terrible catastrophe, and questions have been lately raised—in respect of the civil rights of Christian converts, of the system of ryotry in the cultivation of indigo, of the Christian action of Government and of its officers—in which the missionary may be more or less necessarily involved. In the sphere of our missions in Africa and in China civil wars rage, and in the former country our missionaries are severally living under governments at open war with each other. In Asia Minor, and throughout the Turkish Empire, social and political affairs are in a state of terrible effervescence.

Into such fields of labour you are going forth as the messengers of the Prince of Peace—to preach 'glory to God in the highest, and on earth peace, good-will towards men.' How blessed the commission! yet how arduous and perilous its right execution!

The Committee would therefore desire to furnish you, by the Divine blessing, with advice for the guidance of your conduct, and with an affectionate assurance of their sympathy, to encourage and cheer you in your future difficulties.

I. The general rule in such cases has been laid down in the printed 'Regulations Explanatory of the Relation between the Church Missionary Society and the Missionaries connected with it' in these words: 'Every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be situated.'

The terms of this rule are necessarily broad and somewhat indefinite. 'Political affairs' is a wide term. There are worldly politicians who would desire to include in their exclusive province national education, the State support of idolatry, the social institution (as it is called) of slavery, the treatment of the aborigines, the private religious action of Government officers. As soon as a minister of religion touches these questions an outcry is apt to be raised, as if he were meddling with politics.

But such subjects as these are not simply 'political affairs;' they are of a mixed character.

The great principles of justice, humanity, and Christian duty lie at the root of these questions. Those principles are, as matters of investigation and of public exposition, the special province of the

minister of religion. It is for the minister of religion to propound these principles, and to suggest their proper application. Such mixed questions, therefore, cannot by any just interpretation be included in those 'political affairs' from interfering with which the missionary is to abstain. A missionary is bound to remonstrate if he believes the great principles of justice, humanity, and Christian duty to be violated; and the politician is bound, on his part, to vindicate his adherence to those principles, in the course which he thinks it right to pursue. In all such questions, therefore, it were the wisdom of the governing powers to listen to the suggestions of the missionary body, and to secure their co-operation; if the authorities, on the other hand, decline or oppose their suggestions, the missionary is driven to an appeal to public opinion as a last resource, and the Government may be, sooner or later, compelled to yield that which Christian principle demands :—and too often, after loss of time and opportunity, and after controversial dissension, equally disadvantageous to all the parties concerned.

A few specific cases which have occurred in the history of this Society will serve to illustrate the foregoing statement.

1. The earliest political question in which the Society was involved was that of slavery :—first, the abolition of the slave trade; afterwards, the abolition of slavery. This Society nobly and prominently denounced the sin and evil of slavery, while it was yet maintained as a social institution, and protected by numerous acts of the legislature. Other missionary societies having labourers before ourselves in slave colonies, bore the brunt of the contest upon the spot. Their missionaries were denounced as political agitators, till at last the missionary, Smith, was cast into a jail, and tried as a rebel. This act called forth the indignation of the British Parliament, and the authority of the Imperial Government was interposed to vindicate the rights of justice and humanity in the person of the injured missionary. Through such conflicts the good cause at length triumphed, and slavery was abolished.

2. Another great political question, in which the missionaries were involved, was the liberty of preaching the Gospel to the natives of India. Here again, the first brunt of actual conflict was borne by the missionaries of another society—the illustrious Carey, Ward, and Marshman. Their memoirs, lately published, exhibit an instructive example of the delicacy and difficulty of such questions as we are handling, and how gradually the right and liberty were conceded, for which the missionary and his friends contended.

3. So also, by the missionary and his friends, the question of Government connection with idolatry, in India, was first raised, and was mainly supported by the evidence of the missionary. Here, also, the advocates of a Christian policy were frequently denounced as disturbers of government. Even the eminent Christian bishop, Dr. Corrie, received an official rebuke for pressing this question upon the attention of Government. The cause of Christian duty was, however, supported by the voice of the nation, and at length the very principles which had been at first opposed as the theory of fanatics, were embodied in a formal despatch of His Majesty's Government.

4. So, also, in Travancore the missionaries have thought themselves compelled, on several occasions, to stand up for the civil rights of the converts, and their efforts have been blessed with success. Even when the Government of Madras censured the missionaries for appearing in courts of justice as the friends of the oppressed Christian, the Home Government reversed the censure, and vindicated the conduct of the missionary, as being the natural and proper guardian of the just civil rights of the convert.

5. On a late occasion, a missionary of this Society furnished this Committee with a statement of the effects which he had witnessed of an order of the supreme Government of India, in respect of the private action of Christian officers towards Christian inquirers of the 24th Punjab Native Infantry. The Committee thought it right publicly to remonstrate against this proceeding. The Government, in consequence of this remonstrance issued a despatch explanatory of that order, which has happily removed the difficulties which a misunderstanding of the order had created; and the Committee rejoice now to add that the good work in the regiment, arrested for fifteen months by that misunderstanding, has been renewed, and the baptism of several soldiers of the regiment has since taken place.

6. At this present time a social question is agitated between the indigo planter of Bengal and the ryot cultivator. When, a few years ago, the cause of the ryot was advocated by the missionary, the missionary was denounced as a meddler in matters beyond his province. At length, however, the supreme Government has instituted a Court of Inquiry, and has placed a missionary, as a fair representative of the ryot, among the Commissioners, and has subpœnaed other missionaries to give evidence on oath of the cases of alleged oppression which have come under their notice; thus vin-

dicating the right of the missionary to assist in the adjustment of this question. The result of the inquiry is not yet known, and therefore the Committee abstain from further remark upon this particular case.

These six instances will sufficiently illustrate our position that there are many questions of a mixed character, which, though partly political, fall within the province of the missionary, and in the adjustment of which the authorities may advantageously avail themselves of the co-operation of the missionary body. These questions, it is impossible to deny, are becoming daily more and more prominent and important. For it is a characteristic of the age that the religious element enters into every great question—even in the congress of European nations.

II. The Committee now proceed to offer you a few practical directions in respect of such questions as have been described.

1. The Committee affectionately, but earnestly, warn each missionary, especially every young missionary, not to take up supposed grievances too hastily; but to wait and consult with other Christian men till they have ascertained the reality and importance of any alleged social or civil wrong. Remember that these 'mixed' questions form the exceptions to the general rule of strict abstinence from interfering in political affairs. This rule must be applied to all such matters as do not palpably involve the great principles of justice, humanity, or Christian duty. The Committee say *palpably*, because the ingenuity of some minds will see a connection which is not generally recognised. All political measures might be thus excepted from the prohibition, and the rule become a nullity. But common sense has established a distinction, and it will be well for the missionary to err on the side of abstinence from doubtful questions, rather than to interfere in matters which will not be allowed by sober judges to belong to his province.

2. When, however, the missionary is unavoidably involved, in the line of his duty, in questions having a political aspect, let him guard against a political spirit—that is, against the spirit in which the politicians of this world strive together. He must stand clear of all party strife. The apostolic injunction is—'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' In conformity with this rule, the missionary should never assume a position of hostility to the ruling powers, or have

recourse to public censure, or the lash of newspaper invectives. Let him rather address the authorities in respectful and confiding terms, as those upon whom God has laid the responsibility of upholding the great principles of Christian duty. If such addresses be unheeded, let a temperate statement of the case be transmitted to the Missionary Directors at home, with such particulars as will bear the closest sifting, and as the missionary is prepared to avow before the public.

3. Avoid, even in the most pressing cases, being drawn into the vortex of mere political discussions; for it will prove a painful interruption to your happier duties. Much precious time is necessarily lost in those discussions which might have been spent in winning to Christ souls, who should have been your crown of rejoicing in the day of the Lord. Even your conferences with your brethren on such topics will be far less profitable to the soul, than if the time had been wholly devoted to spiritual things. And you will be liable to be drawn into still less profitable connection with the men of the world, who will court the aid of a spiritual man for the sake of a secular object, though they sneer at his religion. All these, and many other considerations, make the true missionary shrink from political discussions, make him walk very warily while engaged in them, and make him most thankful to escape from their entanglements.

4. When compelled by a sense of duty to take an active part in exceptional cases, be the more careful to observe the standing rule of the Society, in its legitimate scope and intention, in all other political relations. These will embrace the ordinary course of Government, in respect of which you must exhibit in your own conduct, as well as inculcate upon all others, the spirit of the apostolic injunction, 'Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.' You must especially strive to stand aloof from all questions of political leadership—of political partisanship; whether officers of Government be favourable or unfavourable to missionary work, whether they patronise or oppose, let the missionary avoid all appearance of political intrigue. The cordial and courteous recognition of the official position of an opponent will be the best means of disarming his opposition. A candid construction of his measures will conciliate, while a severe criticism will raise needless animosity.

III. The missionaries who labour under Christian rulers, in the dependencies of Great Britain, will be enabled, under ordinary cir-

cumstances, to carry on their work without concerning themselves with the course of the Government. But the case is more difficult with those who labour amidst uncivilised nations and governments. The injunction to abstain from all interference with political affairs is obviously not applicable when the native government is mixed up with national superstitions and social institutions, which violate all justice and humanity; when the magistrate's sword is in the hands of every petty chief, or self-constituted oppressor; when human sacrifices form a part of the political constitution.

In such a situation the first missionaries found themselves in the Susu Mission of Africa and in New Zealand. Yet while the rule stood, some conscientious men hesitated to instruct the natives in political maxims, or to protest against their existing atrocities. For the relief of their conscience, the following note was added to the rule by the Committee, and was printed for many years in the 'Explanatory Regulations':—

'It is not intended, however, by this regulation to preclude missionaries who may be stationed in New Zealand, or in other regions which are uncivilised, and which do not enjoy the protection of a fixed Government, from bringing the natives acquainted with such Christian and civil institutions, as in process of time their situations may require; or from using their influence in such countries to preserve or restore peace, in conformity with the spirit of a minister of the Gospel.'

In the spirit of this explanation, the Society at home and the missionaries in New Zealand took a leading part in the discussion of the great national question of the colonisation of those islands. When the first Governor, Captain Hobson, was sent out to negotiate with the chiefs for the transfer of the sovereignty to the Queen of Great Britain, he obtained the assistance of the missionaries of this and of the Wesleyan Society to bring about that event. No one took a more prominent part than the senior missionary of the Church Missionary Society. The services of the missionaries were publicly acknowledged by the Governor and the Home Government; and, on a special occasion, the Governor thus addressed the Legislative Council on its being opened, December 14, 1841:

'Whatever difference of opinion may be entertained as to the value and extent of the labours of the missionary body, there can be no doubt that they have rendered important services to this country; or that, but for them, a British colony would not at this moment be established in New Zealand.'

The voice of the missionary, which was thus mainly instrumental in bringing the New Zealand chiefs to accept the Treaty of Waitangi, is now rightly lifted up on behalf of the chiefs against, as they believe, an attempted violation of its letter and spirit.

On a late review of the printed form of the 'Explanatory Regulations,' the note was omitted, because New Zealand had become a British colony, and the missions of the Society in Western Africa were then under British Government, and it was thought that the good sense of Christian missionaries would sufficiently qualify the rule in exceptional cases. But the state of the Yoruba Mission recalls one part of the appended note to our attention. In the present day a civil war has broken out between three of the towns in which missionaries reside. Ijaye and Ibadan have made war against each other, and Abeokuta has unhappily joined in the conflict. The several missionaries in these towns have been thus placed in most difficult positions. The Committee are not prepared to judge of the conduct of each missionary, or of his conduct in all respects. But the Committee have seen quite enough to induce them to urge upon you, who are going to the Yoruba Mission, with affectionate importunity, the old injunction of 'using your influence to preserve or restore peace in conformity with the spirit of a minister of the Gospel.'

IV. The Committee will conclude with a few words of general encouragement and advice suggested by the circumstances which have called forth these instructions.

1. Remember that seasons of special political conflict, or social excitement, have always been seasons of special promise and hope to the Church of Christ. The King of Zion has an iron sceptre to break down all opposition to an advancing gospel. Political convulsions are the execution of His judgment. At the very time when He thus wields that iron sceptre, He enjoins upon His Church to proclaim the message—'Kiss the Son, lest He be angry.' 'When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.' We have seen this most manifestly in the improved prospects of our Indian Missions since the Mutiny. And every observer of God's dealings with the world will supply abundant illustrations. It is refreshing to think how often the work of mercy and grace is silently advancing amid the crash of human affairs. Let the man of faith repose upon this thought. In the darkest hours the eye and ear of flesh may discern nothing but the flash of lightning, and hear only the roll of thunder; but let

the ear of faith catch the sound of the still small voice, and let the man of faith then ply in patience, prayer and faith his special mission.

2. Let the Committee remind you also that such critical times as they allude to are also to the Christian times of special trial and temptation, and he needs then to place a double guard upon his temper and spirit, lest he be carried away by the stream into an exhibition of worldly tempers, lest his good should be evil spoken of, through his hasty language or exaggerated statements. There will be perils on all sides. The missionary may be often in personal danger; such a time is an occasion for showing his faith in a special providence—that he does not fear with the fear of men of the world—that he can stay himself upon his God. There may be dangers to his reputation; especially when the missionary stands up as the friend of the aborigines, in opposition to the oppression of unprincipled European settlers. Those of us who are old enough to remember the agitation of the slavery question, can remember the torrents of calumny and of coarse abuse with which the white man attempted to overwhelm Wilberforce, Macaulay, Stephen, and all other champions of the negro race. We can remember also the calm and loving composure with which it was borne, as a part of the costs which had been counted.

3. The Committee do not attempt to give you more than very brief hints on these topics. They have confidence in the reflections which will arise in your own minds; but above all, they commend you to the grace and guidance of an ever present Saviour, who has promised to send you the almighty aid of the Holy Comforter; who will manifest Himself to His servants who suffer for His name's sake at the present day, as He did to His Apostle Paul. When, 'the night following' the tumult in the Council at Jerusalem, 'the chief captain feared lest Paul should have been pulled in pieces,'—'the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.'

The present state of the Yoruba Mission is an anxious one. The Committee have already touched upon it. They only here add, let *peace* be the message of the Christian missionary—peace, peace, peace—peace spiritual, peace social, peace political. Some of the missionaries have asked how far the converts are bound to obey the summons of their rulers to go to the war. This question can only be decided by local usages, and by the necessity of the case.

But let all the missionaries unite in deprecating as an unmitigated evil—as the work of Satan—all aggressive warfare. Let them point out the distinction between the defence of hearth and home, and aggressive warfare. If there be any possibility of choice, let the Christian converts choose the home defensive branch—here let their patriotic zeal find its expression, as in the volunteer movement at home. And let all the missionaries, when residing under different and hostile governments, be bound together more closely than ever in oneness of spirit—let them sink all differences—especially those of local policy. If a missionary be not allowed to maintain this neutral position, it is a question whether he should not retire from that place. But as long as they can maintain their Christian independence and unity, let them remain as oil upon troubled waters, and may He who stilleth the madness of the people be their shield and refuge—their guide and friend—their all in all.

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## F.

### Missions in their Variety.

*Instructions.—June* 16, 1865.

1. It is not often that the Committee have to take leave of brethren so variously circumstanced, and destined to fields of labour of such opposite characteristics, as in the present instance.

2. We have now before us those who have laboured and suffered for many years in the missions abroad; we have those who are going out for the first time; we have those who leave behind them parents and dear relations, and one who will be united to his family circle, after a long separation, only when he reaches his distant mission. We have the representatives of Islington College, and the representative of an ancient University. One of you is going back to that peculiar centre of civilisation, Calcutta, where the flower of British statesmen and officers mingle with most advanced men of the Oriental races, and mingle in political, administrative, intellectual, and social life, while the world awaits the issue of this great coalition. One is going back to Pekin, still the centre of a vast empire which has till now resisted the intrusion of Western civilisation, and exhibits, in its grandeur and in its decay, the glory and the vanity of human power. Another brother is about to return to the very verge of civilisation and of the habitable globe, in North-

West America, with a special view to the benefit of the Esquimaux who rove along the shores of the Arctic seas. A younger brother is going forth to New Zealand to train a native ministry in sound knowledge and the right interpretation of God's Word, which will be their best safeguard against political offences, as well as that wild fanaticism which has now broken out amidst a portion of the Maori race.

3. The present occasion may lead us into a train of thought which was a favourite one with the great Apostle of the Gentiles. As, in the great contests of the ancient amphitheatres, those who contended for the prize had each his appointed part to play, but every eye and every heart was fixed upon the prize, and the brief interval of conflict and the particular part to be sustained were not thought of;—so with you, dear brethren, let no thoughts arise, why am I sent here, why is my brother sent there, why is this work assigned to me, why not that? If the Committee regarded the selection of fields of labour to which to send their missionaries as a matter in which they were to consult natural tastes and the comforts and conveniences of this brief life, they might well shrink from so great a responsibility and so thankless an office. But trusting that the Lord the Spirit has called you, as He did certain brethren in the Church of Antioch, to the work to which He has chosen you, they send you forth in the Lord's name, and they bid you fix your eye and your heart on the end of the conflict—the prize of your high calling in Christ Jesus.

4. You will need such a stay and support for your soul while you are running the race set before you; you will find it in looking unto Jesus, the Author and Finisher of your faith, who for the joy set before Him endured the griefs and despised the shame. Friends at home may strengthen your hands by supplying the materials of your missionary warfare; they may encourage you by godly counsel; they may uphold you by intercessory prayer. All these may help to cheer you through the conflict; but the stern reality of mission work requires deeper roots for your faith and perseverance—a sense of the Lord's presence now, and the final welcome, 'Well done, good and faithful servant.' Then shall they that have sowed and they that have reaped rejoice together before the Lord—they that have laboured at home, and they that have laboured abroad—they that have prayed for, and collected for, and subscribed for missions, and they who have preached among the Gentiles the unsearchable riches of Christ.

5. Under these solemn impressions, the Committee would now address a few special words to the brethren who this day receive their valedictory dismissal.

6. Two of you are proceeding to North India—the elder to his old station at Calcutta, the younger to join his father in his labours at Meerut.

It is the third time that the Committee have taken leave of you, Brother Long, and it is quite unnecessary to give you instructions. For many years your attention has been given to the religious and social improvement of India, including its vernacular literature in its bearing upon the progress of Christianity. You have regarded yourself as living for the natives; native society, from its highest grades to the masses, has had a peculiar attraction in your eyes. In the providence of God, you have suffered honourable bonds and imprisonment in this cause. You return to India 'to occupy,' with the special talents thus committed to you. You have the confidence of the native society, and your first duty is to turn that talent to the furtherance of the Gospel. You will consult with the senior brethren and with the Corresponding Committee, as well as with the Bishop, as to the plans you pursue; but much will depend upon openings of Providence which cannot now be predicted, and upon delicate questions of social intercourse which are incapable of discussion.

7. The Committee will therefore only say that, while they do not assign to you any routine duties, such as teaching schools, or the pastoral charge of native Christians, they leave you to your own judgment, assisted by the friendly counsel to which they have referred, to undertake or not any general superintendence of schools, or special classes of native young men, or vernacular preaching, or domiciliary visitation. And they affectionately lay it upon your conscience to cherish in your own soul a constant sense of the Saviour's love and grace, that your spirit and work may be evermore a witness for Christ, and that you may so identify yourself with your missionary brethren, in their more settled and defined work, in public ordinances, and in united prayer, that you may never appear as an isolated missionary (which is a solecism in terms), but that *your* special calling and their routine employments may be happily blended in the one work of the ministry of Christ.

8. The Committee have been in the habit of receiving from you very valuable letters, reviewing passing events and the phases of native society; and they trust that you will continue this corre-

spondence, as it will serve not only for their information, but to keep before your own mind the main interests of your work.

9. You, Brother Hoernle, will have the great privilege of labouring under your devoted and experienced father in the large and increasing work in which he is engaged. The Committee picture to themselves the deference, the humility, the affectionate submission with which you will strive to bear his burden, to assist his labours, to cheer his heart, and to profit by his experience and knowledge—a delightful picture to gaze upon in imagination! And they hold up this picture to you, Brothers Sell, Atkinson, and Falkner, and to all the students of the Islington Institution, as the standard at which junior missionaries should aim when associated with their seniors in a mission. Such was the relation between Timothy and Paul: he laboured with him in the Gospel as a son with a father. Brethren, the Committee must speak plainly. There is a strong current in human nature which carries juniors in an opposite direction. Often they will scarcely labour with the deference due to an elder brother, still less with that due to a father. Satan takes advantage of this strong current to damage many a young missionary at the very outset of his career. 'We are not ignorant of his devices;' and this causes the Committee to speak thus plainly. They have laid down the rule, that until a young missionary has passed his vernacular examination he shall only be regarded as a probationer, and shall not have any charge or responsibility laid upon him; and this arrangement is made, not only that he may have time for the study of the language, but that he may watch and observe the work in silent and respectful deference to his seniors; inasmuch as he has no call to make, or even to suggest new plans or supposed improvements.

10. When a young missionary joins a mission, he may bring with him great advantages, in the freshness of his spirit, his sanguine hopes, his open eyes, if he be 'clothed with humility.' Otherwise the arrival of a new missionary is an era of anxiety and apprehension, of trouble and difficulty, till the fellow-soldiers of Jesus Christ have been disciplined into ranks under the fire of the enemy.

## G.

### Some Eminent Missionaries.

*Instructions.—December*, 1865.

You have been appointed by the Committee to the Western India Mission, and your departure is hastened by the loss of labourers in that mission through death and removal.

The particular department of labour to which the Committee designate you is that of itinerancy. This designation, however, must depend upon your health and acquisition of the language, and upon the exigencies of the mission. Your first two years will probably be devoted to the acquisition of the vernacular; and before that period has expired, the providence of God will indicate your particular sphere of labour.

The Society has, within the last few months, been deprived by death of some of its oldest and most valued missionaries. The three last—Peet, Noble, and Pfander—have fallen so recently, and their careers have been so eminently lengthened and blessed of God, that, in sending out young missionaries, we seem to be 'baptising for the dead,' and the mind naturally reverts to the noble examples which the dead have left behind them, and kindles with the earnest prayer that their mantle may fall upon the younger men who enter into their work.

These men represent the several classes which supply our missions—the first from Islington, the second from an English University, the third from Germany, and they illustrate at the same time the leading departments of mission work—first, the gathering of souls into the visible church of Christ; second, the Christian education of the heathen, with a view to reach the higher classes of society; third, controversy with the learned and acute supporters of the false prophet.

Amidst so much variety, it might be doubted whether any one characteristic could be selected as pre-eminently belonging to the three individuals, beyond those fundamental qualifications of all true missionaries—a firm grasp of the truth of the Gospel, and a constraining love of Christ.

Yet there is one characteristic conspicuous amidst all the varieties of natural character and external circumstances, which we may term *Missionary persistence*. Having once put their hand to the plough, they never looked back; having taken up mission work, they forsook all other employments which did not bear directly

upon their great work. They were scrupulously diligent in employing their whole time in their work—instant in season and out of season. It was their desire, nay, their determination, to die in the missions.

Peet was sent home under mental prostration. The voyage sufficiently rallied his powers to enable him to entreat, with an earnestness which the Committee could not resist, to be sent back to die among his people. Noble would never accept a sick certificate: he went out to live or to die at his post. Pfander, but a few hours before his departure, sent a message to the Committee, that should God restore his strength, his one desire was to return to Constantinople, and die there. This is not said as if such a life-long missionary service were necessary for every true missionary. The providence of God may call a man home, as well as send him to the field, or keep him upon it. But the fact is noticeable in these three eminent missionaries, as illustrative of their missionary persistence.

It may be for your encouragement, and to the glory of the grace of God, to illustrate this characteristic by a few leading particulars in the history of each man.

In Joseph Peet there were great natural determination of character and personal courage; and these were taxed to the utmost when he entered upon the work at Mavelikara. It was aptly termed the tiger's den, so fierce and bloodthirsty was the opposition he first encountered. The attempt was made to poison his wells, to fire his house, to waylay his path. Had there been only natural fortitude and perseverance he would have sought a more propitious sphere of labour; but these natural gifts had been sanctified by divine grace, and dedicated, with every other faculty of his soul, to the mission work, and therefore they ripened into that missionary persistence which bore him valiantly through every struggle till the Lord had crowned his work with more than 2,500 conversions, and made his enemies not only dwell in peace with him, but welcome him as a benefactor to their country. Seven stone churches he built, acting as his own architect and contractor. His preaching was incessant; his house was always open to his people. Surrounded by his catechists and native ministers, trained under his instructions, he appeared as a Christian patriarch at the head of a Christian tribe when he fell asleep in Jesus.

In Robert Noble there was a quiet but irrepressible perseverance. The Committee having assigned to him the establishment of an Anglo-vernacular school for the upper classes among the heathen

Telugus, he perceived that in order to succeed he must give himself entirely to it: he did so—no other mission work, no English services to English residents, were allowed to draw him off for one hour from the work of his school. No entreaty from his affectionate relatives—not even the invitation of the Parent Committee—could induce him to visit England. When God gave him the desire of his heart in a few pupil converts, he gathered them under his wings as a hen gathereth her chickens; they did but bind his heart the closer to his school and to his work. When the cyclone had submerged the whole country, and swept away by death 30,000 souls in one night, as soon as the waters had subsided, when others were consulting about a new locality for the Institution, or at least its suspension for six months, he was at work clearing away the *débris*, and collecting his surviving pupils. And God blessed his persistence in the very direction in which he waited with long patience to see a blessing. The influence of his character and of his teaching raised the moral tone of the upper classes throughout a large district. Some of his pupils, though still unconverted, fill the higher posts of native officials, and all the missionaries engaged in the district testify to the assistance they receive in their work from the labours of the school.

In Dr. Pfander persistence was united with a naturally meek, gentle, and retiring spirit; with a humility which delighted in the lowest place; with a love for his brethren, which, during forty years, never suffered an infraction. He was thrown in his early mission among Armenians, Greeks, and Mohammedans. He early chose the Mohammedan controversy as his special work. He perceived that Moslems required a peculiar style of argument and address. He encountered their spiritual guides or Mollahs, till he had satisfied his own mind as to the kind of treatise on the evidences of Christianity which was required for Mohammedans. He prepared three such treatises. He went on from year to year perfecting these works, translating them into different languages, holding oral or written controversies with learned Moslems. This was the work in which he manifested his missionary persistence. Thirty-five years ago he took a journey into Persia to test and perfect his first great work, the 'Mizan-ul-Haqq,' and the last employment of his pen was to commence an English version of the work for the use of African and other missions. And God has blessed these persistent efforts with a success far beyond calculation; more than 30,000 copies are being put into circulation. Many signal con-

versions have been traced to the reading of these books, but their full effect can only be known in future days.

Thus have the Committee set before you a striking characteristic of these 'three mighty men' among the warriors of Israel; and they are persuaded that it was one element of their might. Great strength lies in missionary persistence, when united with faith and love, and sanctified by the Spirit of the living God.

The maintenance of missionary persistence does not depend upon the department of work in which a missionary is engaged: it was equally conspicuous in the station missionary, in the educationist, in the controversialist. Neither does it depend upon a missionary remaining at one work. Though Noble never changed his employment or station, Peet was for the first five years an educationist. Pfander was first a missionary in Georgia, then at Bagdad, then in Calcutta, then in Agra, then in Peshawar, then at Constantinople.

To you, then, our young friends, who this day receive your commission to go forth upon that warfare in which mighty men have gone before you and fallen, the Committee say, Strive after, cultivate this excellent grace. Count the costs now before you set your foot on the battle-field. Cast aside all thoughts which may interfere with it; beware of the first disappointments which may await you; beware of the effect of the climate on the nervous system; beware of the tender remonstrances of relatives; beware of every root of bitterness which may spring up to defile the work. The first few years of your missionary career will probably be the most trying; the first few months may lay the foundation of a timid, vacillating, intermitting missionary career, or of a holy persistence in the work.

Oh, may the God of all grace gird you with strength for the battle, as well as teach your arms to wield the weapons which, through Him, are mighty to the pulling down of strongholds! May you be faithful unto death, and He will give you a crown of glory!

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## H.

### Independent Action of C. M. Society.

#### (*a.*) *Terms of Acceptance of Candidates.*

*Minute, etc.*—The Rev. E. D. Rhodes having submitted a question to the Committee of the Church Missionary Society on the

part of the 'Bath and Wells Missionary Candidates Association,' in these words :

'Would the Committee of the Church Missionary Society refuse to examine a candidate for admission to the College at Islington, sent up by that Association ?'

After a full discussion of the question, the Committee passed the following resolution :

'That having regard to the ecclesiastical character and constitution of the Bath and Wells Diocesan Missionary Candidates Association,* this Committee would regard themselves as placed in a false position, if they were to enter upon the examination of missionary candidates who have been already examined and recommended as 'missionary candidates' by such Diocesan Association.

The Committee have since been requested to reconsider their resolution ; they proceed, therefore, to review the whole subject, and to state more explicitly the grounds of that resolution.

During the Indian Mutiny an earnest call arose in many quarters for missionary candidates. The Secretary of the Society for the Propagation of the Gospel applied to the Archbishop of Canterbury to send a circular letter to all the Bishops of England and Wales, asking them to take such measures as might seem to them best for procuring missionary candidates for that Society.

The Church Missionary Society did not join in this measure, though it was perfectly open to them to make a similar request. The Committee were satisfied with their own established practice of appealing to the friends of the Church Missionary Society to recommend candidates ; they issued a special circular upon the subject. The result of the appeal has been, through God's great goodness, a number of candidates far larger than their most sanguine expectations. The Islington College has been filled to overflowing.

At the beginning of this year, the diocese of Bath and Wells, as a response to the letter of the Archbishop on behalf of the Society for the Propagation of the Gospel, proposed to establish an Association, and to embrace the Church Missionary Society in its operations.

* Rule 8.—That if there be one sub-committee in an archdeaconry, the archdeacon, the rural deans, with a treasurer and a secretary, to be elected annually, with one clerical and one lay member of the Association from each deanery to be also elected annually, form such committee, to which the selection of students and candidates and the general management of the Association shall be entrusted. Five to form a quorum. That, if there be more than one sub-committee, each sub-committee be constituted upon the principle laid down in this rule.

The Committee of this Society, after much correspondence, declined to be so included, thinking it far better for the cause of missions, on many grounds, that while the Society for the Propagation of the Gospel pursued the course which it deemed best, the Church Missionary Society should also pursue its own course.

Notwithstanding the very decided judgment of the Committee thus expressed five months ago, that each Society should proceed upon its own plans, the 'Bath and Wells Missionary Candidates Association' have renewed their communications with the Church Missionary Society, proposing that the Association should 'send up' missionary candidates, though leaving the Church Missionary Society to institute any subsequent examination they may think fit.

Now, though it may appear ungracious to decline such a proposal, and though no practical difficulties may suggest themselves to the minds of some friends of the Church Missionary Society; yet the Committee, from their long practical experience, and from the standing-point which they occupy, enabling them to view a question in many relations which may not be within the scope of other parties, take a different view of the case, and feel compelled to decline the offer of the 'Bath and Wells Missionary Candidates Association' to send up candidates to the Church Missionary Society.

If, as some of our correspondents write, the proposed connection of the Association with Church Missionary candidates is intended to be only nominal, and that their recommendation need have no weight with the Committee of the Church Missionary Society, the Committee would regard such mere nominal connection with a Diocesan Association, comprising all the highest ecclesiastical authorities, as a 'false' one. The candidates might as well apply directly, without the intervention of the Association, to the Committee of the Church Missionary Society; the recommendation they would bring with them from the Association would be delusive.

But the connection of the Association with its missionary candidates ought not to be, and cannot be, merely nominal. The archidiaconal sub-committees, in whom the selection of candidates is reposed, must satisfy themselves by some kind of examination that they are suitable candidates; and the candidates receiving their recommendation would be, and would feel themselves to be, in a very different position from those candidates applying directly to the Church Missionary Society, or sent up by an individual

friend of the Society. It would be impossible, by any previous stipulations, to prevent the Committee of the Church Missionary Society from being liable to be embarrassed by such previous recommendation.

When it is further borne in mind that the *ex-officio* members of such archidiaconal sub-committees of the Association may or may not be friendly to the principles on which the Church Missionary Society is conducted, their recommendations of Church Missionary candidates would manifestly place themselves, the Society, and the candidates in 'false' positions; and it would be impossible to persuade the great majority of the supporters of the Church Missionary Society that the Committee was not departing from its established principles and practice by entering into any connection with associations so constituted.

The Committee must also look forward to the contingency of their declining after examination to accept a candidate who had been previously recommended by the Diocesan Association. In such a case the Committee would be generally viewed as setting up its judgment against an Association composed of high ecclesiastical officials. The Committee regard such a position as a 'false' one, and as likely to involve them in much painful controversy; for every rejected candidate naturally endeavours to make out his own case, and to prove to his patrons that the Committee have judged wrongly of his qualifications. It is often most painful to argue such a point with an individual friend. It would be still more painful to have to argue it against the recommendation of a Diocesan Association.

The Committee do not express any opinion respecting the Association in regard to other societies, or to the supply of candidates for St. Augustine's College: that college is an independent college, training students for any society, and is therefore in a totally different position from that of the Islington College. They will rejoice if the Association is able to quicken the missionary zeal of the Church, and to increase the supply of missionary candidates generally. But they see many practical objections against connecting the Church Missionary Society with the Association, even to the extent now proposed.

The Committee, in conclusion, entreat their friends who may take a different view of the case from themselves, to give them credit for having formed a carefully considered judgment, and to allow the Church Missionary Society to pursue their course in a

most vital point—namely, the selection of candidates—according to the practice and principles which for the last thirty years have been much blessed, and which have won for the Society the large measure of confidence which it now enjoys.

H. V.

May 31, 1859.

(*b.*) *Proposal of Diocesan Boards, or Church Unions, for the Management of the Home Operations of Church Societies.*

Proposals from different parts of the country have reached the Committee of the Church Missionary Society for placing the collection of its funds upon a new system. Some have proposed that the cathedral clergy, or a diocesan board consisting of official persons, shall be appointed to manage the Association proceedings of Church Societies, for religious and educational purposes, by supplying deputations and collecting funds throughout the diocese. Others have proposed that local committees should be appointed by a synod or conference for these purposes in each rural deanery or smaller district. All such proposals involve the transfer of the collection of funds from the agency of persons appointed by the Societies to the agency of official persons, or persons appointed by other parties; and, generally, the combination of the association arrangements of several societies under one board of management.

The Committee deem it important, therefore, to inform their friends explicitly that, while they are thankful for any voluntary arrangement which may assist their present association system, they cannot in deference to such proposals relax the present system or allow it to be superseded.

By the existing system the Associations throughout the whole country are brought into immediate connection with the Parent Committee through association secretaries and various other zealous friends attached to the principles and work of the Society, and therefore best able to kindle the interest of others in its cause. The Committee feel confident that to substitute for this agency that of persons, of whom there can be no security that they will be specially interested in the Church Missionary Society, or acquainted with its principles and work, will be detrimental to the interests of the Society, and will endanger the permanence of its income.

The Committee appeal to experience as a guide in this matter.

An attempt was made thirty years ago to combine the home operations of different Church Societies working in the same place under a common board of management, called a Church Union, the funds being collected in common. In a few special instances *parochial* 'unions' have been sustained, through the influence of a zealous clergyman; but in the great majority of cases 'unions' have proved signal failures. The causes of such failures have been pointed out by the Committee of the Church Missionary Society in circulars issued from time to time among their supporters, which fully explain their views, and also testify to the results of their past experience. It is thought advisable, therefore, to reprint extracts from the circulars for the information and guidance of the friends of the Society at the present day.

*Extract from a Circular issued in* 1841.

'Proposals having been received by the Committee of the Church Missionary Society from several quarters to admit the Society into a Church Union already formed, or to form a Church Union including the Society, those proposals have been taken into serious consideration by the Committee, and the result was the adoption of the following resolutions:

"That it is essential to the welfare of this Society that it should prosecute its objects distinct and separate from all other societies.

"That it is important that all the different Associations of the Church Missionary Society should maintain their independent existence, without merging in any Church Union.

"That the preceding resolutions be communicated to the secretaries of the different Associations, and to other influential friends of the Society; together with a letter developing the grounds on which they are founded."

'These resolutions have no reference to any sermon which a clergyman may think it right to preach in aid of the funds of the Church Missionary Society, and of any other society conjointly with it. For such assistance the Committee will always feel grateful; and they fully recognise the right of the parochial minister to exercise his own discretion in all such matters. But it must not be expected of the representatives of the Society, that, while travelling on its behalf, they should preach for or attend meetings in aid of any joint fund.

'Neither do the resolutions refer to any Church Union having

simply for its object to receive subscriptions for the Church Missionary and the other societies, in a parish where the Church Missionary Society may not be in operation, and so constituted as not to interfere with any independent exertions which its friends may make on its behalf in such a locality.'

*Extract from a Circular issued in* 1849.

'The Committee being about to make a fresh issue of the circular (on Unions), think it right to state that the experience of the last eight years has served to confirm the soundness of the principles, and the importance of the advice which it contains.

'Unions of various kinds have been commenced during this interval, in different parts of the country. The greater part have failed after a few years' trial. Where they have survived, they have, in the great majority of instances, strikingly proved the truth of the positions, that such unions tend neither to bring missionary motives into "energetic action," nor to "promote the harmony of the Church."'

*Extract from a Circular issued in* 1856.

'The system of Unions has been tried on a larger or smaller scale, and under various modifications. In some instances there is one general collection, which is divided between the associated societies: in others, there are separate collectors for each society, but one sermon and joint anniversary meeting. In others there is one general board to superintend all local arrangements. When the Union is attenuated the evil is lessened. But still, as far as the "Union" principle has been adopted, the Committee are able to assert the broad fact, that it has failed to satisfy expectations; that the zeal and efficiency of the collectors, and the general interest in the cause of missions, have declined.

'The Committee will touch upon a few of the reasons which account for these results.

'1. Though the name "Union" suggests the idea of harmony, yet a "Union" is in fact a selection of two or more favoured societies. The question soon arises whether this or that society shall be admitted or excluded. Some propose to unite the Church Missionary Society with the Society for the Propagation of the Gospel—others prefer the Colonial Church Society—others the British and Foreign Bible Society—others the Society for the Conversion of the Jews—some unite Societies for Home and Foreign Work—others exclude one or the other class. The excluded

societies cannot be prevented from urging their separate claims. Thus the principle of unions contains in itself the seeds of future dissension and confusion; whatever inconveniences are felt from the separate organisations of different societies soon reappear in connection with separate groups of societies, and the danger of a sectional spirit becomes greater than ever. Thus, though "Church Unions" are recommended as promoting unity in the Church (and the Committee feel it due to themselves to say that they neither overlook this consideration nor undervalue its importance), yet they are bound to state their conviction that the practical effect is the very reverse; and often a wider separation than ever ensues between the zealous friends of each society.

'2. Each society has its peculiar claims. The fields of operation, and the principles on which those operations are conducted, are different. The Committees are composed of different men. Societies are known and valued by their distinctive marks. The attempts to amalgamate, to unite, or to group them together in presenting them to the support of the public, tends to merge this distinctiveness in the vague and uninteresting abstraction of a "Union," or of "Church Societies," or of "Church Missions." Men will not give—at least they will not give with open hands, and year after year—unless the money they contribute is applied for some distinct and specified object, and in accordance with such definite principles and system of administration as they can approve of cordially.

'3. The more zealous supporters of charitable objects have a more decided preference for some one society, and often as decided objections to another, and therefore stand aloof from such unions. These are amongst the most effective friends. Lukewarmness has no partialities; zeal has its especial interests. Hence "Unions" damp the ardour or incur the loss of the most valuable helpers to the cause; and the working of a union falls naturally into the hands of those who are least able to sustain its efficiency. The importance of sustaining the interest in our Associations extends beyond mere pecuniary benefits. It is thus that a spirit of prayer on behalf of missions is fostered, and that intelligent sympathy with the work which brings down the blessing of God upon the operations of a Society.

'It will be evident that after such extensive and large experience as the Committee have had, and with such views of the reasonableness of their objections to unions, they can only send deputations

to meetings, or provide preachers for sermons, where the object is the independent support of the Church Missionary Society. They must also reserve to themselves full liberty to maintain the independent action of the Society in those places in which a union may be established, if any number of contributors desire to make direct remittances to the Church Missionary Society. They cannot regard themselves as excluded from this liberty, even in cases where the Union sends a portion of its funds to the Church Missionary Society. In more than one instance this course has been adopted for many years.

'The Committee have reason to know that in the adoption of these views, and of this line of action, they carry with them the concurrence of the great body of their zealous supporters throughout the country, though they are also aware that a few take a different view of the subject. They trust, however, that such of their friends as may determine to maintain and act upon a different principle, will at least allow the Committee the same liberty of judgment, and they will not take offence at the Committee's declining to send deputations to union meetings or sermons, after this full explanation of their views, or withhold on that account such a portion of their united collections to the Church Missionary Society as they would have been prepared to give had the Committee been able to send them deputations. The Committee will supply their publications in return for such assistance, in the same way as they are supplied to any of their independent Associations.

'As one of the arguments frequently urged in support of unions is the burden which falls upon a minister or upon a few persons in a parish to support several societies, the Committee would earnestly press upon their lay friends to give their valuable assistance as treasurers and secretaries of Church Missionary Associations.

'The Committee are convinced of the very great importance of each branch Association being organised by the appointment of a treasurer and secretary, and a body of collectors, who should meet quarterly at least, and monthly if possible, to pay their collections to the treasurer or secretary. It is equally important that village or congregational branches should be grouped together in one general Association, which should have a committee and a general meeting. Such association should charge itself with the duty of seeing that each branch makes its regular remittances, and that the publications of the Society are duly supplied to those who by the rules are entitled to receive them.'

Re-affirmed, January, 1872.

### (*c.*) *Animadversions on the C. M. S.*

The spirit in which Mr. Venn met animadversions on the Society, and the similar spirit which it elicited, may be illustrated by the following correspondence in reference to a statement which made a considerable sensation at the time :

November 14, 1844.

MY DEAR ARCHDEACON WILBERFORCE, — The *Yorkshire Gazette* of November 2 has been forwarded to us, containing a report of your speech on October 26, at a meeting of the Society for the Propagation of the Gospel in Foreign Parts held at York on that day.

There is one paragraph in that report to which attention has been called as having produced a very injurious and false impression respecting the Church Missionary Society.

Now, as I well know, you will desire to counteract such an unhappy effect, and as the opening of your speech breathes a spirit of a totally opposite kind—viz., that of cordial attachment to the Church Missionary Society, and an earnest desire that the two Societies should mutually assist each other in their kindred labour—I am persuaded that the newspaper report must have given your statement incorrectly, or that, relying on your opening disclaimer of all invidious comparison between the two Societies, you spoke with less caution than you would otherwise have done.

Nevertheless, the report of your speech is calculated to inflict a very serious injury upon the Church Missionary Society if an explanation is not publicly and speedily given. My first step, therefore, is to address this explanatory statement to you, preparatory to its immediate publication. I do this in the confidence that you will see the expediency of this step, and in the hope that the statement may go forth to the public with the advantage of having received your concurrence. The paragraph to which I allude is the following :

'If this (the S. P. G.) has the first claim upon our sympathies and liberality for these two reasons—that it represents the Church, the nation of England in the colonies—it beyond this is my duty to lay before you facts to show that in this its field of work it is a remarkably efficient Society. And, low as economical considerations seem by the side of such pinnacles, yet it is right in matters of charity to see that we put our money to the best advantage—that we do not take the hardly-won earnings of men, and let them run to

waste in channels into which they were never meant to flow. This Society then, taking everything into account, is able to spend £60,000 a year; and it is supporting no less than 322 ordained missionaries, besides its catechists, schools, and colleges throughout the world—that is, it maintains its clergy on an average of less than £200 a year each. Now, any one who knows the expenses of transport to and maintenance in distant and semi-barbarous lands will at once perceive that the Society's operations are conducted on a very economical scale. Or, look at the question in another view: If we take another Society, which is well-managed, and whose finances are most scrupulously and rigorously examined by a Committee appointed for that purpose, we shall find in that Society, the name of which I suppress, because in this particular connection it might seem invidious to mention it—with an income of £110,000 per annum, and 110 ordained missionaries maintained with an income nearly double ours, it maintains only one-third of our number of ordained missionaries. Their ordained missionaries on an average cost them near £1,000 a year, while the ordained ministers of the S. P. G. cost only about £200 a year. This is a fact which we ought to regard, especially when we go to the poor to ask for alms.'

The case is here stated so as to give a most erroneous notion, both of what the missionaries of the C. M. S. cost the Society, and of the comparative cost of the missionaries of the two Societies.

There is, moreover, no allusion in this statement to two palpable points of difference, which, when taken into account, entirely destroy the force of the comparison.

First, the C. M. S. wholly supports all its missionaries; whereas the committee of the Gospel Propagation Society expressly state that some of the missionaries of that Society are maintained by it only 'in part.' Their words are these: 'The total number of missionaries maintained in whole or in part by the Society is 327.' But in your statement the qualification 'in part' maintained is suppressed under the general term 'cost the Society.' It is clear that, before any comparison can be fairly instituted, it must be known how many out of the entire number, 327, are maintained 'in part' only; and also, of those who are maintained 'in part' only, how much is provided for out of the funds of the S. P. G.

Secondly, the distinction between missionaries who are labouring among Christian Englishmen in colonial settlements, and those who are labouring among the heathen, is altogether suppressed in

the newspaper report of your statement. Yet it is evident that the necessities of life and the expenses of living must be very different in the two cases. Further, the collateral expenses of schools, churches, catechists, the press, and many other heads, must wholly fall upon a Society labouring among heathen; whereas these expenses are either not required, or are either altogether or in great part borne by a colonial population.

The omission of these two considerations renders the comparison unfair, as it would be to reason thus: The S. P. G., with an income of £60,000, supports 320 clergymen; the Pastoral Aid Society, with an income of less than £22,000, supports 236 clergymen: therefore the cost of each clergyman connected with the Pastoral Aid Society is only £90 per annum, while that of each clergyman connected with the S. P. G. is £200 per annum.

But there is another view of the subject which marks still more strongly the injuriousness to the C. M. S. of the course which you have taken. You say that the S. P. G., 'taking everything into account, is able to spend £60,000 a year.' You do not state the year to which you intend this statement to refer. You, however, place it in comparison with an income in the case of the C. M. S. of £110,000. Such an income it has enjoyed in one year only, and that was the year 1842-43. The year of the S. P. G. which most nearly corresponds in time with this is that comprised in its report for 1843. It appears that the cost of maintaining the different establishments of that Society for 1842 amounted to £96,393, a sum exceeding by much more than one-half that which you have taken as the ground of your comparison. And even if there be deducted from this sum the £20,939 for what are called 'appropriate funds,' though at least one-half of that sum is expended on objects for which provision is made out of the income of the C. M. S., there will still remain £77,454 as the amount of the expenditure of the S. P. G. for the year 1842. On the other hand, among the contributions to the C. M. S. in the corresponding year was one donation of £6,000 Consols (£5,800 sterling), which was expressly given to found a mission in China, and no part of which is expended to this hour. There was also included in that year's income of the C. M. S. a legacy of the very unusual amount of the like sum of £6,000 Consols. Out of that year's income £4,500 were appropriated to the payment of a debt contracted the preceding year, besides nearly £2,000 for other extraordinaries. In fact, the actual expenditure of the C. M. S. in that year for the support of all its establishments

at home and abroad was £92,446, while that of the S. P. G., as stated above, was for all objects £96,393.

The only fair and true comparison between the two Societies would be between the expenditure in similar situations—that is, where both Societies are labouring in the midst of heathen. Such a field of comparison India affords. Now, taking the report already referred to of the S. P. G., we find :

| | | | | |
|---|---|---|---|---|
| Calcutta Diocesan missionaries | ... 9 | ... ... | Expenditure | ... £14,579 |
| Madras ,, ,, | ... 28 | | ,, | ... 12,293 |
| Bombay ,, ,, | ... 4 | | ,, | ... 2,792 |
| Missionaries ... ... | 41 | and an expenditure of | | ... £29,664 |

I do not deduce from these figures, which represent the expenditure of the S. P. G. on its Indian missions for one year, that its ordained missionaries in Calcutta cost them £1,619 per annum, those in Madras £439 per annum, and those in Bombay, £697 per annum, on an average, because I well know that such inferences would be wholly unfounded. I cite them only to show the unfairness of the statement, as in the newspaper report, that each missionary cost the S. P. G. £200 a year, when applied to a true missionary field such as India.

Acting on this regulation, the C. M. S. have been in the habit of giving graduated allowances to its missionaries. To an unmarried missionary a certain sum, to a married missionary an additional allowance, and further provisions according to the number of children. House-rent is also in every case provided by the C. M. S. The salary and allowances and house-rent, in the case of India, make the cost of each missionary, on the average, about £300 a year. It may be confidently stated that their salaries and allowances are as low as is consistent with due regard to health and efficiency in their work.

The collateral expenses of missionaries labouring among the heathen, *i.e.*, the expenses of schools, school-houses, buildings for public worship, catechists, the press, and other incidents, will of course depend on the growth of the missions, the zeal of the missionaries, and the success which it may please God to give to their labours. All these heads of expenditure, as well as the rest of the home operations of the Society, including the Islington Institution, go to make up the general total of a year's expenditure of the C. M. S. Hence the inappropriateness, as well as unfairness, of dividing the total of the Society's expenditure by the number of

its ordained missionaries, and representing the product as the cost of those missionaries only.

The agency of the C. M. S. for the year in question (1842-3) was as follows :—Ordained missionaries, 110; European laymen, 57; native teachers, 1,023. Total of labourers, 1,190.

You can show if the full salary and personal allowances granted by the S. P. G. to its ordained missionaries in India be less than £300 per annum.

It is painful to me in any of these statements to appear even to countenance any comparison between the Societies. But I rejoice that it has fallen to my office to communicate with you on this subject, as we so thoroughly understand each other's views, and have on former occasions so heartily concurred in the principle that the two great Church Societies are bound to cherish towards each other at home a fraternal sympathy, and to render to each other mutual assistance as far as possible. I rejoice to see how fully this spirit prevails in some of the missionary fields abroad, where both Societies are found labouring together, and I pray the Lord of missions to kindle the same blessed spirit in all hearts at home and abroad.

I am, dear Archdeacon S. Wilberforce,

Ever very sincerely yours,

HENRY VENN.

*Reply.*

*Athenæum*, November 20, 1844.

MY DEAR FRIEND,—Your letter of the 14th instant only reached me last night, and I thank you both for writing at once to me upon its subject, and also for its whole tone.

Undoubtedly I could not mean to bring any accusation against the C. M. S. Had I known of any improvement in its conduct which I could suggest, *that* was not the time or place for the suggestion; and my unequivocal support of it for more than twenty years is a better proof than any professions I might make that I could not intend to injure it. In fact, your own suggestion is the exact truth. I did 'rely on the sincere disclaimer of all invidious comparisons' which I had just before openly made, and therefore did not feel the need of watching cautiously every expression I used. All that I intended to say was that the 'S. P. G. *must* be economical, because as to the employment of one important class of missionary labourers it surpassed another rigorously economical Society.' I never dreamed of putting out of sight

the 1,000 native teachers, or the many other instruments of the C. M. S., or of charging it with comparative profuseness. Indeed, how could I have done so, being myself the President of one important Association, seeing in the chair before me one of your Yorkshire Vice-presidents; the seconder of my resolution being your venerable Yorkshire President; and having all around me your hearty friends? So much for my intentions.

But, I am bound to say further, that from the facts which you have placed before me, I see that even the comparison I did intend to make will not hold, and that I therefore withdraw it altogether.

It does, I assure you, deeply grieve me to find that anything which I have said has led anyone to draw an unfriendly comparison between two Societies, which I believe to be, at this moment, the missionary arms of the Church of England, and the interests of both which will, I am convinced, be best promoted by the maintenance of a hearty union and co-operation.

I am, my dear Friend,

Most sincerely yours,

S. WILBERFORCE.

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## I.

### THE OLD KEY TO THE TRUE INTERPRETATION OF THE BAPTISMAL SERVICE OF THE CHURCH OF ENGLAND.

The argument contained in this paper was drawn up in the year 1850, when the 'Gorham' judgment of the Court of Arches was under the review of the Judicial Committee of the Privy Council, in compliance with the request of one of the prelates who was an assessor in that review, and who was pleased to say that the paper contained a reasonable solution of the main difficulty of the case.

As soon as the judgment of the Privy Council was delivered, vindicating the conditional interpretation of the Baptismal Service, the paper was laid aside, in the hope that the judgment would close the controversy. This was for a time the result of that celebrated judgment. But of late years the attempt has been revived to fix the interpretation of absolute baptismal regeneration upon the Service of our Church. Foes and friends of the Church of England have strangely put forward this sense of the words as the true one, disallowing the only interpretation which has been pronounced legal. In our own day also we have witnessed the rise of an analogous controversy upon the sacrament of the Lord's Supper.

The point at issue, and the nature of the judgment in the case of

Mr. Gorham, are so often misstated, that it may be well to give the following words of the judgment :

'The doctrine held by Mr. Gorham appears to us to be this—that baptism is a sacrament generally necessary to salvation ; but the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism ; that grace may be granted before, in, or after baptism ; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it—in them alone it has a wholesome effect ; and that, without reference to the qualifications of the recipient, it is not in itself an effectual sign of grace. That infants baptized, and dying before actual sin, are certainly saved ; but that in no case is regeneration in baptism unconditional.'

The members of the Judicial Committee of the Privy Council who were present, with one exception, and the two Archbishops, were unanimously agreed in opinion, 'that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established.'

It should be borne in mind that the Prayer Book owes its authority and sanction, in our Church, to an Act of Parliament ; and therefore the interpretation allowed by the highest legal tribunal becomes a *lawful* interpretation. Though in our private judgment we may adopt a different interpretation, we have no right to condemn those who adhere to the judicial interpretation. We may take an illustration of this remark from the history of former days. The use of the cross in baptism is strongly objected to by the Puritans ; but after the Hampton Court controversy a rubric was added, 'to take away all scruple concerning the right use of the cross in baptism,' which at once satisfied one of its chief opponents, Dr. Reynolds, who declared 'he would never gainsay that ceremony any more.'

But why, it may be asked, did the Reformers, whose known opinions were adverse to the doctrine of absolute regeneration in baptism, employ expressions which, in their popular sense, seem to assert that doctrine? The following paper meets this inquiry. It shows that the popular sense of the Service at the period of the Reformation, and for some time afterwards, was the conditional, and not the absolute sense ; that the Baptismal Service was so constructed as to suggest this conditional sense ; and that the Scriptures employ and sanction similar forms of expression, *i.e.*, they speak of things future and contingent in absolute terms.

It may be well to make the preliminary statement, that the term 'regeneration' in this paper is taken in its highest and spiritual sense. It is in that sense only that the difficulty occurs of the absolute assertion of regeneration in our Service. If any construe the term 'regeneration' in a lower sense, as an ecclesiastical condition, as a change of state, not of heart, they avoid one difficulty, but they involve themselves in other difficulties in reconciling such an interpretation with the rest of the services of prayer and praise. It may be asserted as an historical fact, that in the midst of the Gorham controversy, when the discussion of the doctrine was in everyone's lips, though two or three eminent men of Evangelical views advocated in pamphlets the lower sense of regeneration as a solution of the difficulty, the vast majority, on both sides, took it for granted that throughout the service the term must be taken in its highest spiritual meaning.

HENRY VENN.

### (1.) *The Proper Interpretation of the Baptismal Service of the Church of England.*

It is often alleged as a proof that the Church of England teaches the doctrine of unconditional baptismal regeneration, that we pray for the regeneration of every infant brought to baptism; that we say, after the act of baptism, 'Seeing now that this child is regenerate;' that we give thanks to God for the regeneration of the child as a fact accomplished; that we teach every child to say in the Catechism, 'Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;' therefore, it is the teaching of the Church that regeneration has taken place at baptism.

There is a manifest fallacy in this reasoning. The expressions are interpreted as if they were a simple prayer for a blessing, and a thanksgiving for its reception; whereas, between the prayer and the thanksgiving, a significant action has occurred: the expressions and the action form a solemn transaction; and the words must be construed with reference to the nature of that transaction. If words are spoken under any peculiar circumstances, the first inquiry must be whether those peculiar circumstances qualify or rule that interpretation.

A remark of an acute and learned writer may be cited as in point: 'A proposition expressed universally is by no means to be

taken as liable to no limitations. A person, indeed, in the proper circumstances, makes the due limitations easily, scarce conscious of what he does; but a person not in the proper circumstances, or not able to conceive himself in them, always gets wrong.'*

So if the assertion of the regeneration of an infant at baptism be interpreted apart from the circumstances under which it is made, a person 'always gets wrong.' But if these circumstances be properly taken into account, he easily makes 'the due limitations.'

We may borrow an illustration from the language used in the other sacrament. If our Lord's words at the institution of the Last Supper—'This is my body'—be construed apart from the transaction, a person 'always gets wrong.' But their true interpretation is found in the circumstances under which they were spoken. It may help to make this clear, if we refer to a memorable historical event. When Cranmer, Ridley, and Latimer held their last disputation, previous to their martyrdom, at Oxford, they were pressed by their opponents with an argument in favour of transubstantiation, from the literal and absolute sense of a passage in the writings of Chrysostom. Chrysostom's words were these: 'I show to thee neither angels nor archangels, nor the heaven of heavens, but the very Lord and Master of all these things. Thou perceivest after what sort thou dost not only behold but touchest, and not only touchest but eatest that which on the earth is the greatest and chiefest thing of all other,' etc. Cranmer's replies were in the following words to his opponent Weston:

'*Cranmer.*—I answer the body of Christ to be on the earth, but so as in a sacrament, and as the Holy Ghost is in the water of baptism.

'*Weston.*—Chrysostom saith, "*Ostendo*," I show forth, which noteth a substance to be present.

'*Cranmer.*—That is to be understanded sacramentally.

'*Weston.*—He saith, "*Ostendo in terra*," I show forth on the earth, declaring the place where.

'*Cranmer.*—That is to be understanded figuratively.'

After other questions—

'*Weston.*—"*Ostendo tibi*," *i.e.*, I show it to thee, saith Chrysostom, not to thy faith.

'*Cranmer.*—He speaketh sacramentally.'†

For these answers they were condemned to death, and burnt at the stake.

* Dr. J. Hey's 'Lectures on Divinity,' iv. pt. ii. sec. iii.

† Parker Society's edit., p. 407.

The answers of Cranmer, if drawn out in the form of an argument, assume that words which seem to bear a literal and absolute sense, require a different interpretation when used in connection with a sacrament. The sacrament rules the interpretation of the language. Cranmer refers to this principle of interpretation as necessary to a right understanding of baptism as well as of the Lord's Supper, and Cranmer had the chief hand in the construction of our Liturgical Services.

The illustration is the more striking, because, in this case, the words under consideration did not occur in a liturgical service, but only in a discourse describing the effects of the sacraments. If the principle of interpretation applies to such a case, *à fortiori* it should be applied to the service which forms a part of the sacrament. The illustration, it may also be observed, is precisely analogous to the words of the Catechism, which seems to assert the absolute regeneration of every child in baptism : 'Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' The argument in favour of baptismal regeneration is often urged in the very terms of the Romanists. Is it not said, 'I was made,' which describes an actual change of nature? Is it not said, 'wherein,' fixing the time when, at baptism? To all such arguments it may be answered, in the very words of the martyred Reformers, 'It is to be understood sacramentally,' 'It is to be understood figuratively.'

This principle of interpretation has been so much lost sight of in late days, that we must enter more particularly into the peculiar circumstances which rule the interpretation of the Sacramental Services ; in other words, we must call attention to the nature of the transaction as a federal act, of which the words of the Services form a part.

Baptism was instituted by our Lord in the place of circumcision. Under the old law circumcision was designated, at its first institution, as a federal act : 'God said unto Abraham, This is my covenant which ye shall keep between me and you, and thy seed after thee : Every man child among you shall be circumcised' (Gen. xvii. 10). It is styled also 'a token of the covenant' (ver. 11).

In like manner, the other Christian sacrament of the Lord's Supper was instituted in the place of the numerous sacrifices of the old law, all which were federal acts, or tokens of the covenant ; and therefore our Lord, when He took the cup, said, 'This cup is the

new testament [or covenant, for the same Greek word is so translated] in my blood, which is shed for you' (Luke xxii. 20). The expression being precisely similar to that in Genesis—Circumcision is my covenant.

In Scripture, a covenant is a promise confirmed by some outward sign; as in the first covenant recorded in the Bible, when God promised, after the flood, that He would not again destroy the earth by water, and then added, 'I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth' (Gen. ix. 13). In other Divine covenants God chose as signs or tokens certain actions by which man may express his adherence to the covenant, as in circumcision, the offering of sacrifices, etc. It is clear, from these texts, that the two Christian sacraments are federal acts, tokens and renewals of the new or Christian covenant; and the very idea of a covenant brings with it considerations which naturally qualify the language employed in the transaction.

It is to be further observed that in the two Christian sacraments God has been pleased to select such tokens and signs as have a *figurative* signification; they are figurative and visible representations of the benefits of the covenant of grace; baptism representing the cleansing of the soul from sin, the Lord's Supper representing the strengthening and refreshing of the soul by the grace of Christ.

Words spoken under either of these conditions, namely, as connected with federal acts or with visible representations, naturally take a positive and absolute form in reference to future and contingent events. In a federal act we have not only a promise, but a pledge in hand. Had we only the promise, we should return thanks for the future prospect; but if we have a pledge in hand given us, we naturally regard and speak of the thing promised as already accomplished. So also, in the case of a figurative representation, when the benefit promised to us is signified by a figurative action, we naturally identify the benefit with the representation, and speak of it as actually received. The Holy Scriptures afford many examples of this use of language.

(2.) *The Federal, Figurative, or Sacramental Forms of Expression sanctioned by Holy Scripture.*

The Scripture presents many instances of the use of anticipatory language connected with federal and figurative acts which fully sanction the language of the Sacramental Services of the Church of England.

For instance, in the earlier chapters of Genesis several promises are recorded in which God engaged to give the land of Canaan to Abraham's seed. Such simple promises are all expressed in the future tense: 'Unto thy seed will I give the land,' etc. (Gen. xii. 7; xiii. 15, etc.). But in the 15th chapter it is recorded that Abraham asked, 'Whereby shall I know that I shall inherit the land?' This was said immediately after Abraham had exhibited one of the most striking instances of a simple faith in the promise, of which it is said Abraham believed God, and it was counted to him for righteousness. The expression, therefore, 'Whereby shall I know?' in the lips of the father of the faithful, must be the language of true faith seeking for a sign to strengthen and exercise itself. And God gave Abraham a sign to confirm the promise. Certain animals were to be divided and laid upon a rock altar; and a burning light appeared to pass between the divided pieces. Then in the 18th verse it is said, 'In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land.' Did Abraham upon this occasion pour out his heart in eucharistic words, they could have been none other than those of thanks for an accomplished blessing, the echo of the Divine words, 'I thank thee, O God, that thou hast given me this land as my possession.'

A second instance may be taken from the book of Exodus. God frequently gave Moses the promise, 'I will drive out the Canaanite, the Amorite,' etc. But when a covenant is referred to, the language is varied by a change of tense (Exod. xxxiv. 10, 11), 'And he said, Behold, I make a covenant before all thy people; I will do marvels. . . . Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.' Here is an absolute form of expression. In the Hebrew the present participle is used—'Behold, I am driving out;' yet this driving out was far off in the future, and it involved the fulfilment of conditions on the part of the Israelites. It was forty years before this driving out began. The Hivites made a surreptitious league with Joshua, which annulled the covenant in their case. A large portion of the devoted tribes were never driven out, through the supineness of Israel; and the promise itself, which had been spoken of as already fulfilled in connection with the covenant, was at length withdrawn, 'Wherefore I said also, I will not drive them out before thee.' (Judges ii. 3.)

A very simple instance, in which things future are spoken of as past or present in connection with a significant action, occurs in the

history of Samuel. When Saul laid hold of Samuel's mantle, and it rent (1 Sam. xv. 2), 'Samuel said unto him, The Lord hath rent the kingdom from thee this day, and hath given it to a neighbour of thine that is better than thou.' Yet Saul continued to hold the kingdom twenty years after the absolute declaration, 'The Lord hath rent it from thee this day,' even to the end of his life. And David, so far from taking the declaration in its absolute sense, acknowledged Saul's sovereignty till his death.

The inspired writings are, in fact, full of instances in which the apparent meaning of the language is qualified or altered by the action with which it is associated. The Oriental style of speech delighted in the union of words and actions, such as parables, fables, scenical representations. Bible history abounds with instances in which actions are united with language, each dependent upon the other for its significance—actions speaking to the eye, interpretative expressions speaking to the ear, both jointly addressing the heart and conscience rather than the mere intellect. Even when no pledge or sign is connected with the words, the Scriptures frequently use the present or even past tense instead of the future, when the mind of the speaker views the action as already accomplished, being as good as done: *e.g.*, Isa. ix. 1, 'The people who walk in darkness see [literally, has seen] a great light;' (v. 13) 'therefore my people goes [literally, has gone] into captivity.'* English habits of expression run into an opposite extreme, and adopt the precise sense which the grammar and dictionary assign to the words, apart from the circumstances under which they are spoken.

### (3.) *The True Interpretation of the Baptismal Service deduced from its Internal Structure.*

That the interpretation here given of the Baptismal Service is the true and natural interpretation under the circumstances of the case, may be further shown by internal evidence in the very structure of the Service.

First, the service itself suggests a figurative and sacramental signification of the language.

The sponsorial system is adopted in a form pre-eminently figurative and anticipatory. Three persons represent the infant, and are addressed in the singular number—'Dost thou believe?' They all three answer in the name of the infant, 'All this I steadfastly be-

* See Gesenius' 'Grammar,' by Rödiger. Bagster, 1846, p. 184.

lieve.' The present tense is used, though the reference is to a time future—namely, when the infant shall be 'able to learn what a solemn vow, promise, and profession he hath made' by his sponsors. In the midst of this highly figurative transaction, amounting to a kind of scenical representation, the infant is pronounced regenerate. Such declaration must be construed in harmony with the circumstances—that is, in a figurative and sacramental, and not in an absolute sense.

Secondly, a proof of the sacramental sense in which the Service is to be understood is the introduction of the term 'mystical washing away of sin.' The sacraments were at the period of the Reformation termed 'mysteries,' 'holy mysteries.' Hence the words 'mystical' and 'sacramental' were synonymous. In the second prayer of the Service the infant is prayed for 'that he coming to thy holy baptism may receive remission of his sins by spiritual regeneration.' But the baptism and subsequent declaration of regeneration do not follow immediately upon this prayer. There intervene the answers of the sponsors, and then a prayer immediately precedes the sprinkling of water—'Sanctify this water to the *mystical* washing away of sin;' then, after the application of water, 'Seeing now that this child is regenerate.' The epithet 'mystically' is not repeated, but the natural construction, if not the only logical construction, of the sentence requires us to supply that epithet—'Seeing now that this child is *mystically* or *sacramentally* regenerate.'

(4.) *External Proof that the Baptismal Service was constructed upon the principle of a Sacramental Interpretation.*

External testimony may be adduced to show that the Baptismal and Communion Services of our Church were constructed upon the principle of a federal or sacramental interpretation.

Archbishop Cranmer had the chief hand in the construction of our Liturgical Services. His use and vindication of the 'sacramental' or 'figurative' interpretation have been already cited. The Archbishop's writings do not contain any distinct treatise on baptism. The controversies of his day turned upon transubstantiation; but his writings contain frequent references to the analogy between the use of sacramental language in baptism and in the Lord's Supper. One such passage may serve as a specimen: 'As the water in baptism is called *aqua regenerans*, the water that regenerates—and yet it doth not regenerate indeed, but is the sacra-

ment of regeneration, wrought by the Holy Ghost, and called so to make it to be esteemed above other common waters—so Christ confessed the creatures of bread and wine, joined to His words in His holy Supper, and there truly ministered, to be His body and blood; meaning thereby . . . the mysteries of Christ's flesh and blood, or the sacraments of Christ's flesh and blood.'*

No work is of more authority, as showing the views of the Reformers, than Bullinger's 'Sermons or Decades.' His views of the sacraments were pronounced by Cranmer to be so sound that any work of his upon the subject might be printed in England without first being read by the authorities. His 'Decades' were treated as a work of public authority by the Convocation of 1586, under Archbishop Whitgift, which enjoined that all inferior ministers should provide themselves with a Bible and Bullinger's 'Decades,' and read a chapter in the Bible daily, and a sermon of the 'Decades' once a week. These 'Decades' contain the following explicit statement: 'That we may yet at length make an end of this place, they [the absolute assertions in the Communion and Baptismal Services] are *sacramental and figurative speeches* where we read and hear that the bread is the body of Christ; also that *they are purged from their sins and regenerated into a new life which are baptized in the name of Christ*, and that *baptism is the washing of* [*all*] *our sins*. And after this manner speaketh the Scripture. And this form of speech kept the old Doctors of the Church, whom for so doing none that is wise doth dispraise; neither can one discommend any man which speaketh after this manner, so that he also abide in the same sincerity wherein it is manifest that those holy men of God did walk. For as they did willingly and simply use those speeches, so did they not roughly and vigorously strain the letter and speeches; they did interpret them in such sort that none was so unskilful but what he might understand that the signs were not the thing itself which they signified, but that the signs do take the names of the things. *Therefore they used words significatively, sacramentally, mystically, and figuratively.* Now, whereas some will not have the sacramental speeches to be expounded, as though being not expounded they were of more authority, majesty, and worthiness. *This draweth after it a sore danger, and giveth a most grievous offence*, and is repugnant to the rule of the apostles, to sound reason, and to the custom of them of old. For when these kind of speeches are set forth and uttered to the simple sort,

* Cranmer on the 'Lord's Supper.' Parker Soc. edit., p. 159.

being not expounded, "Baptism saveth us," etc., what other thing, I pray you, is set forth than a snare of carnal bondage? Many words need not in this matter, since experience doth abundantly enough set forth in this place what hath been done and what at this day is done.' *

Bullinger refers to the old Doctors of the Church as having used this form of speech. The words of Augustin, in a well-known passage, may be cited as one of the old Doctors of the Church. In a letter to Boniface, of which large extracts are given in Wall on 'Infant Baptism' (vol. i. ch. 15), Augustin says, 'When an infant that has not yet the faculty of faith is said to believe, he is said to have faith because of the sacrament of faith, and to turn unto God because of the sacrament of conversion, because that answer belongeth to the celebration of a sacrament.' 'An infant, though he be not yet constituted a "*fidelis*," by that faith which consists in the will of believers, yet he is by the sacrament of that faith. For as he is said to believe, so he is called a *fidelis*, not from his having the thing itself in his mind, but from his receiving the sacrament of it.'

The interpretation put by Augustin upon the declaration in the Baptismal Service of his day, may be applied to the declaration in our Baptismal Service of its regeneration; 'not from having the thing itself, but from his receiving the sacrament of it.'

Bullinger, it is seen, predicted that, if the sacraments should not be properly explained, a wrong interpretation would spring up. Such explanation should have been given in the Catechism. But in our Church the latter part of the Catechism, which professes to explain the sacraments, was not added till half a century after the Reformation. At that time the evil predicted by Bullinger had begun to work. The true notions of the sacraments as federal acts had gradually given way to the narrower view of them as means of grace, and especially baptism began to be represented as the sole channel of regeneration.

Nevertheless, the second part of the Catechism, though very obscure, sets forth the notion of a covenant, when it defines a sacrament as 'an outward and visible sign of inward and spiritual grace,'† and 'a pledge to assure us thereof,' as well as 'a means whereby we receive the same.' An outward and visible sign and a pledge, divinely appointed, to confirm a promise, constitute a federal transaction, and are the tokens of the covenant.

* 'Decades,' vol. vii., p. 993, col. 2, ; p. 994, col. 1. Edit. London, 1587.
† In the authorised, or sealed book, a comma occurs after the word 'grace.'

The sacramental and federal interpretation was, however, still preserved in the Church by writers of high authority. One instance may be cited from the 'Exposition of the Church Catechism,' by Archbishop Secker, which a century ago was in general use, and which furnishes the chief materials of Bishop Mant's 'Commentary on the Baptismal Service of the Book of Common Prayer,' published forty years ago. The Archbishop's words, quoted below, are not found in Bishop Mant, for he became a chief supporter of the narrow interpretation. The Archbishop, having referred to the universal custom of pagan nations of ratifying engagements and treaties by federal acts, such as the killing of a victim (*ferire fœdus*), adds: 'In condescension to a practice which, being so universal among men, appears to be founded in the nature of man, God hath graciously added to His covenant the solemnity of certain outward instructive performances, by which He declares to us that, as surely as our bodies are washed by water, and nourished by bread broken and wine poured forth and received, so surely are our souls purified from sin by the baptism of repentance, and strengthened in all goodness by partaking of that mercy, which the wounding of the body of Christ and the shedding of His blood hath obtained for us.'*

The foregoing statement sufficiently answers the question, why the framers of our Baptismal Service and their brother Reformers —men whose known and published views were so far removed from the doctrine of the absolute and unconditional regeneration of infants in baptism—should have constructed or consented to the adoption of a service liable to be misunderstood? The answer is, that the liability of their language to be misunderstood was not their fault. It was not misunderstood in their day by well-instructed persons, as Bullinger testifies. The liability arose in after ages, when the nature of the sacraments as federal acts was lost sight of, and exaggerated views of their nature, as means of grace, were adopted.

### (5.) *Recapitulation of the Argument.*

The proof may now be regarded as complete, that the true, natural, and proper interpretation of the Baptismal Service respecting the regeneration of an infant is not that regeneration is absolutely and always communicated in baptism. It may be communicated before, or at, or after baptism, consistently with the language of the Prayer Book, which asserts no more than that the

* Archbishop Secker's 'Lectures on the Church Catechism,' Lecture 34.

offers and promises of grace and salvation are ratified and assured to the child according to the terms of the 'New Covenant' by the outward and visible sign and pledge of baptism.

The proof has been adduced from the nature of a sacrament as a federal act, from the practice of Scripture, from the internal structure of the Service, as well as from the known sentiments and intentions of the framers of the Service. These several lines of argument lead to the same conclusion ; and, therefore, the affirmation that the Prayer Book asserts the absolute regeneration of an infant in and by baptism, can only be sustained by wresting the words from the transaction with which they are inseparably connected, which is in effect putting a forced and non-natural sense upon words spoken in the connection in which they stand.

Yet upon this uncertain, if not forced, and very narrow interpretation of the Baptismal Service, prelates and dignitaries have attempted to exclude their brethren from the Church, and the enemies of the Church have attempted to affix the stigma of dishonesty upon those who adhere to the original, the more Scriptural, and larger system of interpretation.

(6.) *The Sacramental Interpretation consistent with the Charitable, Hypothetical, or Conditional Mode of interpreting the Baptismal Service.*

The interpretation here advocated has been shown to be no new interpretation, but that on which the Baptismal Service was constructed. It may be well, however, to show that it comprehends several popular explanations commonly given at the present day by those who repudiate the doctrine of absolute regeneration in baptism. These explanations may be reduced to three classes ; and it may be shown that each has sprung out of this original interpretation, though assuming a different form, after the federal nature of the sacraments had been lost sight of.

1. Many, looking chiefly to the sponsorial system, adopt what is termed the *hypothetical interpretation.* A child is pronounced regenerate, they say, upon the supposition that the answers made in the child's name become his own. The sacramental and federal interpretation includes this view, and shows that such anticipatory language has a Divine sanction in Scripture, and is consistent with the nature of the covenant of grace.

2. Others hold what is called the *charitable interpretation.* They think that the language of thanksgiving for the benefits sought in

prayer may be used in the charitable hope that the prayer of faith accompanies the baptism of the infant, and an honest purpose to bring up the child in the nurture and admonition of the Lord. This charitable supposition, they say, authorises the thanksgiving in the Service for adults, and runs through the other Services of the Church. The covenant of grace is the foundation of this charitable hope; and therefore the appointed sign, pledge, and ratification of this covenant countenances and cherishes this charitable hope.

3. A third class adopt what may be called the *conditional interpretation*. They allege the declaration of the Twenty-fifth Article —'In such only as worthily receive the same, they (the sacraments) have a wholesome effect or operation'—as proving the doctrine of the Church to be, that the absolute declaration of regeneration is true only of those infants who have received the grace prayed for, but does not necessarily include all infants brought to baptism. This was, in the main, the interpretation maintained by Mr. Gorham. The federal explanation confirms the conditional interpretation by showing that it rests upon the nature of sacraments and upon Scriptural precedent.

It is too often conceded that the absolute regeneration of an infant in baptism is the natural sense of our Service, though the hypothetical, the charitable, or the conditional are allowable interpretations. The foregoing argument proves that the absolute sense is not allowable, having regard to the circumstances under which the words are spoken, while the other interpretations are both natural and logical.

*Conclusion.*

One important question remains to be answered. What can be done to recover in our Church the true notion of Sacramental Services? Bullinger has given the answer. They can only be guarded from misunderstanding by being properly explained to the people. A federal act is a complex idea, not so easily apprehended as the more simple but very partial view of the sacraments as mere means of grace. The Catechism is the place in which such explanations should be found. It may therefore be suggested as one means of bringing back right notions on this subject, that a few sentences should be introduced into the popular explanations of the Church Catechism, to enable parents and teachers to give the required explanations to their children. This might prove a first step towards the recovery in our Church of a cordial and intelligent use of our Sacramental Services.

## J.

### Royal Commission on Clerical Subscription.

(Subscription to Articles the safeguard of a Church's liberties. Speech in Jerusalem Chamber, April 25, 1864.)

1. It should be laid down as a guiding principle in our discussions, that a *definite standard of doctrine and an honest subscription to that standard* form the safeguard of the liberties of the Church. The standard and the subscriptions taken together, form the fundamental compact between the five parties which compose a National Church—namely the *Civil Authorities*, the *Bishops*, the *Patrons of Livings*, the *Incumbents*, and the *Congregations*. This fundamental compact restrains within constitutional limits, the autocratical power of each party, and guarantees to each free action within those limits.

2. For instance, it is in virtue of this fundamental compact, that a patron, having no connection with a congregation, yet appoints its minister—who, once appointed, is fixed in a freehold for life, as the sole responsible minister of that congregation. Would the laity of a Church submit to such a system of patronage if the patrons were not restricted in their choice of incumbents to a class of men bound by honest subscription to a definite or approved standard of doctrine?

3. So also this fundamental compact secures the independence of the patrons, the parish ministers and the congregations against the arbitary power of ecclesiastical superiors. Do away with subscription, and a bishop would be at liberty to impose a private code of doctrine upon his diocese. What enabled the Church to resist the imposition of the eighty Articles of Bishop Herbert Marsh of Peterborough, but the plea that the constitution of the Church had proscribed the mode and extent of subscription?

4. So also the civil powers are restrained from interfering with the rights of patrons, or the authority of the bishops, or the relation between a congregation and its minister, except to enforce an adherence to the fundamental compact.

5. A similar line of reasoning might be applied to a multitude of other cases.

6. At present in our Church all parties co-operate harmoniously. But if we impair the stringency of subscription, we disturb the fundamental compact, and so far we open a door for the agitation of

fundamental questions and for the exercise of arbitrary powers We may raise in congregations the demand of a veto upon a patron's appointment, and bring upon us the contest which agitated Scotland, and issued in the Free Church division. We may subject incumbents to the Peterborough or Exeter private Codes of Articles. It is impossible to calculate the vexatious disputations and collisions that may arise.

7. There are two ways in which the stringency of subscription may be impaired; we may dilute the terms of subscription till they no longer bind a man to the standard; or we may attach a precise form of subscription to such a large and wide document that the subscription must necessarily be qualified by the different qualities of the things which the subscription includes.

8. My fear of diluting subscription to the Articles induces me to adhere to the old form, that they are 'agreeable to the Word of God,' rather than to say that they 'are not inconsistent with the Word of God.' It has been alleged that the former is more stringent—it is for that very reason that I prefer it. I see no force in the objection that the Articles are so profound, that a man may be fit to be a clergyman though he may not be able to sign the Articles. I regard them as clear Scriptural statements easily apprehended by students in the Scriptures. I have also ascertained that within my own circle of friends the same view of them is taken, so that at our entrance into orders we were able to make an intelligent and sincere subscription to them. We had honestly compared them with the Word of God, not with every verse of the Bible *seriatim*, but with the leading doctrines and precepts, and with the principles of truth which pervade every part of the sacred volume, so as to say honestly that 'they are agreeable to the Word of God.'

9. The second way of impairing the stringency of subscription to which I alluded, was by attaching a definite subscription to indefinite statements. It is one thing to subscribe dogmatical propositions; it is quite another thing to subscribe to a volume. In the former instance a man may give an honest subscription in the most precise terms. But the same precise terms may not be applicable, and cannot be honestly given, to all things contained in a volume. This appears to me a very serious objection against combining the Thirty-nine Articles and the Prayer Book in one and the same form of subscription. If the form is as stringent as the Articles require, it may be too stringent for the Prayer Book. Its stringency in the latter instance is necessarily diluted by the nature of the

case; and the same diluted stringency is transferred to the Articles. I must therefore give my vote for Mr. Walpole's forms, rather than for Lord Cranworth's, and this independently of the doubt I entertain as to the effect of the words 'to the best of my knowledge and belief.' What is the best of my belief? Do the words make the subscription more or less stringent?

10. It would be easy to illustrate the positions I have laid down by a reference to the history of subscription in the foreign Protestant Churches. At the beginning of the Reformation all had dogmatical confessions of faith very similar to our Thirty-nine Articles. But foreign Churches gradually enlarged their confessions of faith into symbolical books, while they continued to use the old form of subscription. This necessitated a lax use of subscription, till at length the assent to the standard was qualified by the saving clause 'quatenus Scripturæ consentit.' Then assent was dropped: the subscriber merely bound himself by the clause 'Contrarium non docebo.' Afterwards subscription was abolished, and the standard became a nullity.

11. And now mark the result. As foreign Churches lost the safeguards of an honest subscription to a definite standard, they lost their faith, and they lost their liberties. They fell under the autocratical power of one or other of the parties of the fundamental compact. In Germany the civil authorities assumed the power, and made the Church the slave of the State, so that a King of Prussia by a mere edict created an United Lutheran and Reformed Church, laying down new Articles and appointing so-called bishops over the United Church. On the other hand, the Churches in Switzerland fell under the power of the congregations, or democracy, as in Zurich and Geneva, where the pastors are elected by universal suffrage.

12. Such are the dangers which beset any measures which touch the fundamental compact of a National Church. This example of the foreign Churches was urged as a warning to the Church of England by Hugh James Rose forty years ago. I have myself had many opportunities of acquaintance with the foreign Churches, and of discussing the subject with friends abroad, especially when Lutheran missionaries have received Holy Orders in our Church. Since I was appointed upon this Commission I have again communicated with parties abroad—with Dr. Hoffman, of Berlin, a prelate of the Established Church; with Dr. Merle d'Aubigné, of Geneva; and with a friend who is now chaplain at Zurich. I have

received from each a warning against weakening subscriptions and standards of faith."

13. I would therefore much prefer adhering to the forms of subscription in the 36th Canon, which are far older than the Canons of 1604. Strype gives Archbishop Whitgift the credit of preparing them in the year 1583. I think they may be traced even higher. At all events, they have proved a safeguard to the doctrine and liberties in our Church for three centuries. Let us adhere to them as closely as we can.

Mr. VENN therefore moved that the word 'I assent' should be inserted before the proposed form, which would then run, 'I assent to the Thirty-nine Articles, and I acknowledge them to be agreeable to the Word of God.' He stated the grounds of his proposed amendment at some length, urging that the terms of the Commission directed us to simplify or alter the forms of subscription and declaration '*required*.' Now the requirements of the law were, with respect to the Articles, subscription and declaration of assent; with respect to the Prayer Book, declaration of assent and promise to use. We might have a common form of the declaration of assent for the Thirty-nine Articles and Prayer Book, but we must provide a separate form of promise to use the Prayer Book, and a separate form of subscription to the Articles. Otherwise we should merge subscription in the declaration, and get rid of it by a side-wind. Subscription to the Articles was an act in itself. The simplest form was to write the name at the foot of the Articles. If this was too vague, nothing could be more simple than the words, 'I assent to.'

It had been said that the terms of the proposed form, viz., 'I acknowledge the Thirty-nine Articles to be agreeable to the Word of God,' implied the highest degree of assent. But was this so? If we had only honest and straightforward minds to deal with, it might be so. But then we should need no subscriptions or declarations. We must, therefore, provide against minds honest in the main, but with some obliquity of sight. Now to such the terms 'agreeable with the Word of God' might be taken as agreeable to the letter, or to the spirit of the Word of God, or agreeable to the Jewish law, or agreeable to the liberty of the Gospel, and he might, therefore, predicate this respecting a proposition to which he did not assent. To take an illustration apart from all doctrinal questions, a man might say it is agreeable to the letter of the Word of God that the sun moves when the shadow of the dial moves,

but he does not assent to it. The answer in this case is obvious. But the same reasoning might be applied to the Article on the vicarious sacrifice of Christ, that it is agreeable to the Jewish ritual. Again, if the declaration would not apply to particular Articles, such as the XXIVth, 'It is repugnant to the practice of the primitive Church to have public prayer in a tongue not understanded by the people,' or the XXXVIth, on the consecration of bishops and ministers, and especially the VIth Article, on the Canon of Scripture. The very structure of the Articles, as doctrinal propositions, requires assent or subscription, aye or no.

In their original form they were each assented to separately, like the Articles of the Creed, of which they are an expansion. The Church would be in these days very jealous of any measure which should even seem to supersede subscription, or to place it in the background. It was the personal assent expressed and declared to each Article which kept it before the mind of men as the standard of doctrine. If this standard is ever regarded as something to be referred to, to be spoken of respectfully, but not subscribed, it would soon slip out of sight. This was the case with many of the confessions of the foreign Churches, as in the Church of Zurich; the 'Formula Consensûs' was first accepted on oath, afterwards only affirmed to be a standard of doctrine, and after another half-century there was not a known printed copy of it to be found in the city or Canton.

Subscription to the Thirty-nine Articles is sneered at by Rationalistic writers in the foreign Churches (quotation read from Josenhans), while the orthodox in those Churches are pleading for the return to subscription to dogmatic statements. M. Guizot is thus pleading for the restoration of the Confession of Rochelle in the French Protestant Church; and in Genoa the orthodox divines who have separated from the National Church have adopted seventeen Articles similar in form to our own, to which they require subscription.

Mr. Venn then moved that the term 'public prayer' should be omitted, and in its place 'the service of the Church' should be substituted, referring to the Act of Uniformity of 1 Eliz., which defines open prayer to be 'that prayer which is for others to come unto or hear, either in common churches, or private chapels, or oratories, *commonly called the service of the Church.*'

The term 'public prayer' had been often understood to apply to those subsidiary ministrations in school-rooms, or other places, generally called cottage lectures, which every clergyman of a large

parish found most useful, and even necessary, in order to attach the working classes to the Church, and to bring them into habits of church-going.

He was glad to hear from Dr. Lushington and the Bishops of Winchester and Oxford such decisive opinions as they had given on a former day, that the words could only apply to the regular services of the Church, and not to cottage lectures, and that every parochial clergyman was at liberty to meet his people in any way, or at any time he thought advisable, without using the Liturgy. But it was within his own knowledge that a different opinion had been held and expressed in different dioceses.

The ambiguity of the term had been confessed at the time when the Religious Services Bill was under discussion in Parliament in 1855. He read an extract from a speech of Lord Derby to this effect: The expression 'the service of the Church' would be more precise, and avoid the ambiguity.

Mr. Venn was obliged to preface what he said, as he was speaking to so many to whom he was a comparative stranger, by assuring them that it was the farthest possible from his wish or natural inclination to seek a party triumph. But he felt bound in honesty to declare that the proposed resolution would be regarded as an enormous triumph by all those (be they few or many) with whom he was in the habit of acting, if the Prayer Book were put upon a level with the Articles as the exponent of the doctrine of the Church. This was the main gist of the Gorham controversy. It was whether Mr. Gorham should be condemned upon the letter of the Prayer Book, or whether the Prayer Book should be overruled by the doctrine of the Article. The Privy Council had laid it down that the doctrine of the Church is derived from the Holy Scriptures, as set forth primarily in the Articles, secondarily in the Prayer Book. The amendment appeared to him, so far as it had effect, to reverse the relative position of the Prayer Book and the Articles.

2. Looking at the wording of the proposal, he must confess that the meaning appeared to him both involved and ambiguous. Till he should see it in print he could not fully make out the meaning; but this at least appeared to him clear, that it left it to the judgment of every subscriber how many of the Articles he would subscribe to, and how much of the Prayer Book he would accept. Subscription would become a nose of wax moulded according to the caprice of the subscriber.

He would only add that, as the humblest member of this Commission, he should have thought it unbecoming in him to declare—if the Archbishop of York had not done it before him—that he could never consent to this resolution.

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## K.

### Royal Commission on Ritual.

*Jerusalem Chamber, 22nd July, 1867.*

(Resolutions proposed for adoption by the Rev. H. Venn.)

1. That it appears, from evidence taken by the Commissioners, that during the last few years a diversity of practice has arisen in the ornaments used in the churches and chapels of the United Church of England and Ireland, and in the vestments worn by the ministers thereof at the time of their ministrations.

2. That such diversity in the vestments has been of very recent origin, there having been almost perfect uniformity for the three previous centuries in the vestments worn—a uniformity to which witness has been borne by the consentient testimony of the episcopal and archidiaconal Articles of Inquiry during that period; and that the practice with respect to the ornaments of the church during the same period attained almost the same degree of uniformity.

3. That it is in the highest degree advisable that the clergy should have clear and definite directions having the force of the law to guide them in such matters.

4. That, nevertheless, the rubric on ornaments and vestments has received different interpretations from high legal authorities, and consequently the clergy are left in a state of doubt and uncertainty as to what is required of them in these matters.

5. That as the resumption of certain ministerial vestments has been attempted by a comparatively small party in the Church, her Majesty's injunctions to the Commissioners to secure a general uniformity of practice can only be fairly attained by checking the novel usages of a very small minority in favour of the usages of an overwhelming majority having the sanction of three centuries in their support.

6. That as it appears to the Commissioners that some of the clergy who have adopted the peculiar vestments have done so with

a view of assimilating the services of the Church to those which existed before the Reformation, and that a very large majority of the members of the Church regard the practices in question in the same light, it is essential to the future peace and welfare of the Church that the directions of the Rubric should be made clear and explicit in favour of the usage of the last three centuries, fortified as it is by the order of the 58th Canon (1604), passed by the clergy themselves in Convocation, and by the unanimous voice of the bishops and archdeacons of the Church during the same period, as proclaimed in their Articles of Inquiry at their visitations.

H. VENN.

*July 18th*, 1867.

(Fears of secession not to be considered in legislation.)

H. VENN said: 'If I did not regard the time of the Commission too precious, I should have no difficulty in showing the essential difference between the position of Whitfield and Wesley and the Ritualists of the present day—between the liberty accorded to zealous men to preach the Gospel of salvation to crowded churches, and liberty accorded to innovators upon the usage of three hundred years in the matter of vestments and ornaments; but I content myself with simply entering a protest against the analogy which it has been attempted to establish.' He trusted that while usage might be pressed as our guide for the future, the Commission would not lose sight of the principle upon which that usage must be maintained—viz., that the introduction of vestments is a step towards the introduction of Romish doctrine, and that Romish doctrine is antagonistic to, if not destructive of, the Church of England as by law established. The deepest respect for the authority of the Dean of Westminster as an historian could not prevent him from expressing his own personal conviction that all the past history of the Church of England must be ignored before it could be maintained that vestments were not contended for by many of their advocates as teaching Roman doctrine, while nine-tenths of the common people regarded them exclusively in that light. He therefore entirely concurred with the Bishop of London that the exclusion of vestments must be made absolute—that this was the main matter referred to in the terms of our Commission as 'essential;' but upon all non-essentials he (H. V.) trusted that he should be found as willing to make concessions, and to allow to bishops a controlling and dispensing power, as any other member

of the Commission. He would venture once more to urge upon his brother commissioners the importance of acting upon their own conviction of what was best for the interests of the Church as an institution for maintaining the truth, and instructing the people in the fear and love of God. He trusted that none would depart from this principle in deference to the supposed wishes of any considerable body of the clergy, or from the fear of a secession. He had no apprehension of anything like a secession, though amongst those who are hovering between the Church of Rome and Church of England, a few might leave us if our decision be at variance with their wishes.

*August 8th*, 1867.

(On a proposal to exempt proprietary chapels from all restrictions).

H. VENN said : 'I feel myself in a most peculiar position. When I entered the ministry in this city forty-five years ago, the school with which I should be classed altogether depended upon proprietary chapels for lifting up its voice in this great city. There were one or two city churches in which these doctrines were preached, but all the strength and influence of this school centred in the well-known names of the Lock Chapel, Long Acre, Bentinck, Welbeck, St. John's (Bedford Row), Wheler Chapel. In my early ministry I was identified with all these chapels. I know all their advantages, and I know all their inconveniences. We always felt that their position was equivocal. We were and we were not parochial ministers. We were looked upon by our brethren as irregulars; our position was temporary. We yearned after parochial churches. Hence the greater part of the chapels I have enumerated have now all either fallen into ruin or are turned into district churches; and now, at the close of my ministry, I hear these proprietary chapels are to become the favoured sanctuaries of that party in the Church who formerly denounced their irregularity. It is not twenty years ago since I opened a communication with Bishop Blomfield on the part of a friend who was willing to give £8,000 for building a proprietary chapel in Paddington. The Bishop confessed to me his great desire for additional churches in that locality, but urged so strongly against the system of proprietary chapels that the plan was relinquished. I ask myself, therefore, Will the Ritualists be satisfied if we concede to them the use of proprietary chapels? and I can conceive no other answer than that they will reject that sop. I agree with the Bishop of Oxford that the contest in which we are

now engaged is of several centuries' standing. I believe that the Church of England is still struggling for its existence against an implacable, insidious, and persevering foe. I believe that the battle of the Reformation is to be fought over again, and therefore I resist these innovations, which, by the consent of the highest authority and of the wisest observers of the signs of the times, give countenance to the encroachments of Popery. In answer to this, it is said, "Then prosecute the advocates of the opinions to which you object, but do not fall foul of their *vestments*." To this I reply that these doctrines *were* prosecuted when first propounded by Archdeacon Denison, and a judicial condemnation of them was obtained, though the case afterwards went off upon technical grounds.'

*December 8th.* 1867.

(The position of the Table being under discussion).

H. VENN thought the Commission was hardly aware of the very serious nature of the measure now proposed to them. The removal of the table from the place where the Romish altar stood into the body of the church was one of the most important and significant acts of the Reformers. It swept away all idea of the Mass. In the judgment which Dr. Lushington had delivered upon the Knightsbridge case, he laid the greatest stress upon the fact of an honest movable table, which might be placed either in the chancel or in the body of the church. The fixing of the Lord's Table at the east end of the chancel, and enclosing it with rails, was the great object of Archbishop Laud's labours during his episcopate; but desirable as the change was considered in itself, there was danger lest its return to the place of the altar should countenance the superstitions of the Mass. This Rubric was, however, a protest against any such bringing back of the Mass, viz., the alternative given by law for the placing of the table within the body of the church. The proposed resolution took away this lawful alternative, and made it a matter for episcopal decision. The Commission had at present passed no resolution which tampered with the Rubrics, and if the first alteration proposed was one which compromised a great Protestant principle, it would grievously afflict the great majority of the Church, to whom Protestant principles were dearer than life itself.

*December 11th*, 1867.

(The position of the celebrant.)

H. VENN could not hesitate to answer the appeal of Mr. Hubbard. Mr. Hubbard had done him justice in assuming that he was ready to grant every liberty which was consistent with substantial uniformity to the principles of the Church. He had already willingly sacrificed his own opinion as to the use of the surplice in the pulpit, which, upon his interpretation of the law of the Church, was illegal, and notwithstanding that he had formerly opposed his diocesan, Bishop Blomfield, when, in his celebrated charge, he had proposed to his clergy to adopt it. Feeling, however, that in the present crisis of the Church it was right to give as much liberty as could be allowed to each party, he had consented that the preaching gown or the surplice might be used in the pulpit. In *this* case, however (the position of the celebrant), far deeper principles were involved than in the former. When, in the First Book of King Edward, the Communion retained the name of the Mass, the position of the minister *was* with his *back* to the congregation, but in the Second Prayer Book, when the name and most of the adjuncts of the Mass were abolished, the position of the minister was changed to the north side. Hence arose the jealousy of the friends whom he represented. It was no answer to their objections to say the minister was *looking* to the east, or that he was looking the same way as the people. As soon as he turned the north-west corner he was slipping into the position of a sacrificing priest at a Romish Mass. He was convinced that the vast majority of the nation so regarded this question, and that it would cause as much agitation as any ritual point yet mooted. He (H. V.) objected also to the proposed alteration of the Rubric and the consequent legalising of the priest's looking east as a flagrant violation of the compact of 1662. The leaders of the Church who were then in supreme power—Cosin, Sancroft, Wren, and others—were in favour of this position ; could they have safely introduced it there is no doubt they would have been glad to do so. One step they did take almost precisely similar to Mr. Humphrey's amendment, for in the Revised Prayer Book, as it passed Convocation, the Rubric had been altered to this form, 'The minister shall stand at the *north part*,' which would evidently have allowed his turning the north-west corner. The word 'part' was, however, struck out before the Revised Prayer Book became law, and the term 'north *side*' re-

stored. He (Mr. V.) had looked in vain for any solution of this change, whether it were made upon the authority of Lord Clarendon, or of the House of Commons, or of the Lords of the Council, but the question we were discussing at this moment was evidently closed by the course adopted in 1662. The Bishop of Oxford has, indeed, asserted that there is an unbroken usage for three hundred years of the practice of turning to the east. He (H. V.) challenged his lordship to produce evidence of this unbroken usage. All his own reading tended to an exactly contrary conclusion. He had looked into the evidence produced by the modern Ritualists, and examined four cases to which they referred, viz., Bishop Andrews, Archbishop Laud, Bishop Cosin, and Bishop Wren. As to the first, he could not discover that the practice extended beyond his private chapel. As to Archbishop Laud, he (Mr. V.) was not indisposed to allow his (Archbishop Laud's) sanction of the usage, though he must confess that after a careful perusal of several lives of Archbishop Laud, he (Mr. V.) could not discover that he (the Archbishop) had attempted to enjoin the practice in *parish churches*.

As to the third authority (Bishop Cosin) the proof entirely rested upon the third series of his notes in the Prayer Book. But he (Mr. V.) was not disposed to allow that the author of the third series was in reality Bishop Cosin, and after all, the passage, when carefully read (H. V. then quoted it), seemed clearly to show that the practice did not exist, even though the writer of the third series of notes thought it ought to be observed. Coming to the fourth authority, Bishop Wren, there was happily no obscurity. He was called to account for having—in consecrating the elements—turned to the east, and what was his answer? The Bishop of Oxford has furnished him with a sufficient answer, 'unbroken usage,' but let him (Mr. V.) read Bishop Wren's own answer. 'I solemnly declare that I have no other reason for so doing, except that being very short of stature, I could not conveniently reach the elements from the north side.' And now let him (Mr. V.) say a word upon the danger of a schism and secession in the Church, which had been referred to in recent meetings, as well as in the former session. During the weeks of recess he had spent much time in the study of our Church history, or rather in the study of the original documents upon which our modern Church history was founded. He had read the biographies of many of the leading men at the several crises of that history, and had come to the conclusion, that though the alarm cry of a schism and secession ever *preceded* a collision, yet after the

collision had taken place the defeated party were most loth to leave their position in the Church. Take the first great one at the time of the Reformation—say that England had then 8,000 clergy. The utmost calculation of those who refused to conform to the new religion is 85. If we pass on through the reign of Elizabeth, when the surplice and square cap were resisted under the threat of secession, as soon as the law was made absolute, all kinds of expedients were resorted to by the leading opponents of the cap and surplice to retain their position, as in the well known case of Thomas Cartwright and his hospital at Warwick. When the 'millenary petition' was presented to King James on his accession by the Puritans, nothing could look more like a danger of secession ; but after their signal rebuff at Hampton Court all remained in the Church. If we came down to times nearer and more analogous to our own, the reign of Charles I., few things could be more astonishing than the determination of the Church party to remain in their cures till they were turned out by force. The question was discussed among the leading High Church divines of that day, how they should act if the Prayer Book was by law suppressed. A famous treatise of Bishop Sanderson is well worth reading upon the subject, for he argues that even in such a catastrophe it would be the duty of the clergy to remain with their flocks for the sake of ministering the Gospel, though it might be with very inferior forms of worship. At the Restoration 1,800 or 2,000 left the Church in consequence of the Bartholomew Act, but the great majority were excluded for want of episcopal ordination, and the rest by that stringent declaration of 'hearty assent and consent to all and everything' contained in the Revised Common Prayer Book, of which copies could only be procured within two or three weeks of Bartholomew's fatal day. Take once more the secession of the non-jurors, when the clergy of the Established Church were called upon to take the new oath of allegiance : while upon principle the greater part of them regarded King James as their lawful sovereign, yet not 400 of them gave up their livings, including schoolmasters, not one of whom, as Dr. Johnson observes, was capable of an argument upon the subject. Now with these historical facts in his mind, he (Mr. V.) would ask, if all these ritualistic observances were reprobated, *who* were the men who would go out of the Church? Not the successors, surely, of those much honoured names who formed the High Church party at the time of the Rebellion, such as Bishop Bull and Bishop Sanderson.

Greatly they must have degenerated from their forefathers if they would go out for the sake of a Rubric or ornaments, when their predecessors remained though the whole Book of Common Prayer was suppressed by law. The conclusion, therefore, which he (Mr. V.) drew was this : that there was no fear of a secession on either side. But was he without *any* apprehension of disastrous consequences if this agitation of our Church continued? *Far otherwise.* The study of its past history had equally impressed him with the conviction that there was imminent danger to the Church at the present day, for whenever a collision took place and rose to a certain point, a strong arm suddenly appeared upon the scene, to separate or crush the combatants. That strong arm during the reign of Elizabeth was her own. That strong arm at the time of the Great Rebellion was the Parliament. The Laudian party were strong in power, the Puritan party were strong in power, but neither one nor the other had any part in the decision as soon as the strong arm of Parliament was revealed. It was a remarkable statement of Richard Baxter, that the Long Parliament was wholly composed of conforming Episcopalians. Those country gentlemen and merchants who had comparatively speaking taken no part in the doctrinal controversy, became so irritated by the conduct of Laud as to sacrifice the whole Episcopate, and afterwards the Episcopal Church. And at the present day he (Mr. V.) thought there were not wanting indications that a strong arm was prepared to interpose if our dissensions proceeded much further. *What* that strong arm would be, he would not venture to predict, but it would not be difficult to point to several indications of the heaving of such a power below the surface of things ; and when once uplifted, the High Church and Low Church, Ritualists and anti-Ritualists, Dissenters and Churchman would all fall into insignifiance or be stamped into silence under some new ecclesiastical organisation. God grant that this might not be our experience, but that by a wise adjustment of the questions which now agitated the Church, this Commission might, by God's blessing, bring back peace and union into the Church, and so prepare for standing the shock of whatever political changes might arise in times to come.

*January 30th*, 1868.

(Repetition of the words of administration.)

H. VENN proposed to alter the Rubrics connected with the delivery of the elements to communicants, so as clearly to allow a

minister to repeat the words *once when he delivers the bread to a group*, or rail-full. He said that on several occasions during the sitting of this Commission he had heard it asserted that this practice was a manifest and unjustifiable violation of the Rubric, that those who upheld it had no right to cast a stone at the Ritualists for their error of excess. He had remained silent till the subject should come on for full discussion. That time had now arrived, and he was prepared, he trusted, to vindicate those who adopted the practice in question as acting in complete conformity with the directions of the Prayer Book. He would first refer to his own case. He was brought up as a boy at Clapham Church, where the practice prevailed. When he removed to London, it was the same at St. John's, Bedford Row. He found it again at Cambridge in Trinity Church; he found it again in London in his first curacy at St. Dunstan's in the West; and upon undertaking a church in Hull, found the same custom prevailing in all the churches of that town. The first time he had ever heard its legality questioned was when the Dean of Hereford, who had then episcopal jurisdiction as ordinary of several churches, inhibited his brother (Rev. J. Venn) from so administering the sacrament in his church. Upon this he (Mr. V.) and his brother at once had recourse to the best legal advice which Doctors' Commons then afforded. In consultation with Dr. Scott, son of Lord Stowell, two grounds were pointed out, from which it appeared that the bishop or ordinary had the power of directing which way the sacrament should be delivered.

First, there is an ambiguity in the expression 'When he delivereth the bread to any one he shall say.' If the intention had been to confine the minister to say the words to every communicant, why did not the Rubric run: 'When he delivereth the bread he shall say *to each*.' The words 'any one' vary in their meaning according to the circumstances of the case. If I ask 'Did you meet any one on the road?' I mean '*one or more*.' If I say 'Tell anyone going into that house that there is infection,' I mean 'tell *everyone*.' Thus the Rubric *might* mean, 'When he delivereth the bread to *one or more* he shall say,' etc.; and this ambiguity of expression must be interpreted by the bishop according to the preface to the Prayer Book. The second ground on which it was alleged that the bishop might give directions in this matter was that of *necessity*—in cases where there were large numbers of communicants. Amidst the many changes in society must be reckoned the vast disproportion between the number of parishioners and church accommodation,

and the strictness of the law must sometimes be relaxed to meet such cases of necessity; but as the bishop was bound by his office to see the law of the church carried out, he alone could give any sanction for its relaxation.

After receiving this opinion, Mr. V.'s brother at once gave way, and delivered the communion to near 400 communicants individually; but after a short time, upon the death of the Dean of Hereford, the Bishop became ordinary of Mr. J. Venn's church, and witnessing the great inconvenience of the mode of delivery, advised Mr. John Venn to revert to his old plan, and himself assisted in this mode of administration.

The conclusion therefore which he (Mr. V.) drew from his own experience was, that if the bishop sanctioned it, the minister was legally justified in adopting this practice. In all his experience he had never heard of one who had persevered in this practice against the remonstrances of his diocesan; but he would refer to two or three cases in which the sanction of the diocesan had been expressly given.

In the case of Bristol and Clifton 50 years ago, when the communions became large, the practice in question had been adopted in some of the churches. Bishop Mansel, upon complaint being made to him, directed the clergy to say the words to each individual; the clergy represented that in several cases this would occupy so much time as to interfere with afternoon services, upon which the Bishop advised the clergy to calculate how much time might be reasonably interposed between the morning and afternoon services, and then to give the elements to twenty-three or four persons at a time, so as to finish the service within the prescribed period! This expedient was regarded by the clergy as tantamount to a relinquishment of the principle of individual delivery, and they gradually reverted to the practice of delivering it to a rail-full, which practice Bishop Kaye afterwards sanctioned.

About fifteen years ago Bishop Blomfield wrote to the Rev. Joseph Fenn, of Blackheath (which was then within his diocese), to say that his irregular mode of administering the sacrament had been complained of by a member of his congregation. Mr. Fenn gave a simple explanation of the great inconvenience and length of time which would be occasioned by an individual delivery in his church to 300 communicants; to which the Bishop replied that he only wished that every other incumbent in his diocese was as well able to justify his practice upon the necessity of the case—viz., the *large* number of his communicants.

Mr. Venn might also refer to a note in Short's 'History of the Church of England,' in which he (Bp. Short) refers to this practice as justifiable on the ground of necessity in a large number of parishes. He (Mr. V.) had written to the Bishop of St. Asaph to know whether he still adhered to this statement, and he (the Bishop) authorised Mr. Venn to say that he still adhered to it and acted upon it in his diocese.

He would refer to only one other authority. Dr. Stephens, in his 'Notes on the Prayer Book,' reprobates the practice in question as a palpable violation of the law, but allows at the same time that it is a practice adopted by a majority of the clergy, and sanctioned by a large proportion of the bishops.

He thought these testimonies sufficiently established his position, that the *Rubric was capable of divers interpretations*, and that the bishop had authority to take order for the settlement of the doubts, and that the clergy who adopted the practice had acted under an express or implied sanction of their diocesans.

He would next advert to the fact that the practice *throughout the Episcopal Church in America* (as he was assured by the Bishop of Tennessee only the other day) was to administer the elements to two individuals with *one* repetition of the words; and in the revision of the Prayer Book by the American Church the alteration which he (Mr. V.) now proposed—viz., of omitting the words 'to any one'—was made.

He had endeavoured to ascertain the origin of this mode of administering the sacrament, but it appeared that so many irregularities had crept into the mode of administering it during the early days of Elizabeth, that it was probable that this was only one among many other modes. Strype mentioned a case in which the bread was sent round in a basket for everyone to help himself. Cartwright was accused of walking with a train of his friends past the officiating minister, and taking the bread and the cup as they passed on. But when the Laudian divines succeeded in putting rails round the Communion Table, at which the people were to kneel, these irregularities were greatly checked; and it was clear that the divines of those days advocated an individual repetition of the words, and that they had altered the Rubric with this view. As, however, he had already shown, they were not precise enough to accomplish their object, and therefore, as far as he (Mr. V.) could judge, the two modes of administering the sacament had existed in different churches from that date.

He was anxious to notice, in the briefest way possible, three chief objections brought against the delivery of the elements to several persons at the same time :

1. It was said that, the words of delivery *being in the singular* number—'for *thee*'—required individual delivery. But this objection is sufficiently answered by a reference to the other Sacrament of Baptism, where the minister says to the three sponsors, 'Dost *thou*, in the name of this child,' etc.

2. It was said that this was an attempt *to save time, at the sacrifice of solemnity* and edification. To this he (Mr. V.) would only reply that, throughout the circle of his acquaintance, nine-tenths at least regarded the mode of delivery which he advocated as far more solemn, more consonant with the original institution of the Lord's Supper and of an act of Communion, and more conducive to the private devotion of the communicants, than the opposite practice.

3. The last objection he would notice was that it was said to be an *expedient of the Calvinists* to get rid of the individual address to every communicant, since there might be among them the non-elect. To this he would answer that he had not only *never* heard such a reason stated by those who held Calvinistic views, but that he could not conceive the state of mind in any thorough Calvinist in which such an objection would find a lodgment without an equally strong objection being entertained against the whole scheme of our Church Services. He (Mr. V.) believed the objection to be one suggested only by our opponents.

On these grounds he (Mr. V.) supported the change in the Rubric, which would leave it *open* for a minister to adopt either course ; but at the same time he felt every consideration for the feelings of those who, like some of the witnesses examined before the Commission, had a strong preference for the individual repetition of the words. He therefore proposed to add an additional Rubric to secure to such persons, if they expressed their desire to their minister, the repetition of the words individually in their case—an arrangement which might easily be made, and which *was* made to his knowledge in some instances, by such persons kneeling at a particular part of the rail on coming up at the close of the Communion.

## L.

### Notice of African Commerce.

*Mr. Venn's younger son and namesake rendered his father much assistance in the promotion of the material development of Africa, and has furnished the following notice of African commerce:*

Mr. Venn early perceived that in Africa trade must go along with Christianity. This fact had been recognised long before in the earliest days of the mission to Sierra Leone, but after the failure of those early efforts the promotion of African trade had not been kept prominently in view by the secretaries of the Society. The necessity for this union of trade with religion has never existed in any other mission except in that of Metlahkatlah, on the shores of the North Pacific; and Mr. Venn would have been the last man to promote it if he had thought it any hindrance to the proper work of missions.

In West Africa he encouraged trade for two reasons—first as the chief means for the destruction of the slave-trade, and secondly as promoting the independence of the native Christian Church.

Whilst the work of the Church Missionary Society was confined to the colony of Sierra Leone the missionaries experienced but little hindrance from the slave-trade. The prisoners released from captured slave-ships were brought to Sierra Leone, and there handed over to the missionaries; but the slavers themselves naturally avoided the colony. But as soon as a mission was begun at Badagry, farther down the coast and in the very midst of the slave-dealing chiefs, the missionaries began to find themselves thwarted at every turn, for they were disliked and suspected both by European and negro slave-dealers. The repression of the slave-trade by British cruisers was no doubt complete whenever the commodore in command of the squadron had the power and the will to make it so. But the work of the blockade was severe and most unpleasant for officers and men, and the ships were not always suited for the peculiar character of the service. So it happened that the blockade was by no means uniform, and this encouraged the slave-dealers to keep on their trade for the chance of a relaxation of the vigilance of our cruisers. Indeed, it used to be said at that time by Mr. Venn that if the blockade could be effectively maintained for ten years, the trade would break out again as

soon as ever the blockade was raised. He felt that it was of no use to try to destroy the slave-trade by British men-of-war. The true remedy had to be found in the introduction of lawful trade, and the most effective cruisers would be British merchantmen. 'You must show the native chiefs,' he would say, 'that it is more profitable to use their men for cultivating the ground than to sell them as slaves. When once the chiefs have found that lawful commerce pays better than the slave-trade, the work of the squadron will soon be at an end.'

The writer of this paper remembers how rejoiced Mr. Venn was when he heard that some chiefs in the interior, who had sold slaves to dealers at £14 each, had afterwards been glad to buy them back again at a considerable loss. The dealers had not been able to ship them for fear of the English cruisers, and in the meantime the chiefs had found the need of labourers to cultivate their cotton farms and prepare their palm oil,

We have already said that we cannot claim for Mr. Venn the honour of having been the first to suggest and promote this method of destroying the slave-trade. That honour belongs to others, especially to those who induced the British Government to send the first exploring expedition up the river Niger in 1841. Mr. Venn was not at that time officially connected with the Church Missionary Society ; but he was a regular attendant at the Committee, and his letters show the importance he attached to it. But if we cannot claim this honour for him, we can certainly say that when almost all other friends of Africa were disheartened by the sad failure of that first expedition, Mr. Venn did not lose heart. He felt sure that trade could be established and ought to be established, and he determined to do what he could towards promoting it.

Mr. Venn was well aware that the slave-dealers on the coast received their slaves in gangs from towns or tribes at considerable distances from the seashore. When a chief in the interior wished to obtain muskets, powder, or rum, his simplest course was to attack some neighbouring town of another tribe, to seize what slaves he could capture, and then sell them to the nearest slave-dealer. Occasionally these slaves—as in the well-known case of Bishop Crowther —changed hands more than once before being finally sold to the European dealer on the coast. Domestic slavery has always existed among these people, but it is the trade by Europeans which alone has induced their transportation. Without this stimulus the slaves

would seldom, except in case of war, be sold away from their own tribe.

Mr. Venn saw plainly that if he could succeed in establishing lawful trade on the coast, the people of the interior would be very ready to enter into it. He had therefore to discover what were the principal natural products of the country for about a hundred miles from the coast-line along the Bight of Benin. When this was discovered, the next thing was to find the market value of these products in England.

With this view he used to encourage the missionaries to send him samples of dyes, cotton, ginger, arrowroot, pepper, coffee, palm oil, ivory, ebony, etc. These samples he would send to persons in England who were able to judge of their quality and commercial value. Amongst his papers we have found letters from Sir W. Hooker, of Kew Gardens, from brokers in London and Manchester, from timber merchants, from wholesale druggists, and many others, reporting upon various articles from Africa. The next step would be to write to the missionaries or to some of his native friends, telling them the market price of the goods they had sent, and urging them to send more.

Of course it would have been impossible for the over-worked Secretary of the Church Missionary Society to carry on this trading, or rather agency business, beyond this preliminary stage. Nor, indeed, was he without the help of some richer friends in these beginnings. He was for many years assisted by a small committee, established in 1845, which included the Earls of Shaftesbury and Harrowby, Sir T. D. Acland, Sir R. H. Inglis, Sir E. N. Buxton, and a few others. By means of their help Mr. Venn was able to provide for the education of several young negroes, who were trained in England for various trades. But he early saw that for the proper development of the cotton trade it was absolutely necessary to interest some religious Manchester merchants. He often said that he knew that one word from Manchester would do more than 200 letters from him, and he was fortunately introduced to one who was able and willing to help him, and from whom he received great assistance during many years. This was Mr. Thomas Clegg, of Manchester, and it will be, perhaps, interesting to know how this friendship first arose. Mr. Venn had been preaching for the Church Missionary Society in a church close to Manchester, and the vicar afterwards received a letter from Mr. Clegg to the effect that if Mr. Venn wanted to pro-

mote Christian civilization he had better teach the natives not to waste the products of their country. Mr. Venn wrote as follows :

'The object to which Mr. Clegg refers has been for some time under the attention of many zealous friends of Africa, and an encouraging progress has been made towards its attainment. The object is to encourage natives to cultivate the soil by giving them a fair market instead of the extortion to which they are exposed in the agency of local merchants. For this purpose several merchants in London have agreed to receive consignments of produce as Mr. Clegg proposes, and to return a fair price or goods. I have myself received nearly 400lb. of arrowroot and 300lb. of ginger, which I sent to the market. In this way the labour of a large body of little farmers in Sierra Leone has been cherished, and the time is in prospect when native merchants will begin to trade direct with London.

'The timber trade is already fully established, as also palm oil and ground-nuts, and for these articles there is a fine market and an increasing trade. Our great object, however, at present is to encourage the growth of cotton. Many agencies are now at work for this purpose, and I am persuaded that in a few years we shall see the cotton trade so thoroughly established as to lead to that final destruction of the slave-trade for which I earnestly pray.

'Mr. Clegg will be glad, therefore, to know that his benevolent object has been already, in a measure, accomplished ; nevertheless, as every help is important, I shall put his letter into the hands of an intelligent missionary just returning to Africa, and if he can avail himself of Mr. Clegg's offer he will do so.

'According to my judgment the things most needed are :

'1. The seed of the best cotton plants.

'2. Practical directions for its culture and preparation.

'3. A small amount of capital—say, £100—which responsible persons in Africa might be authorised to lay out in the purchase of cotton to be sent to England. Very possibly, in the first instance, the produce sent home might not reproduce the original sum, but after a few trials I have no doubt that a remunerative trade would be established.

'I adopted this course in arrowroot five or six years ago, but cotton is beyond my sphere, and I shall rejoice if Mr. Clegg, or any other friends conversant with that article, will undertake its encouragement in some practical manner. We have now nearly 20,000 Christian natives in Sierra Leone ; when they shall be once placed in an independent position, and shall be enabled to accumulate wealth, they will support their own ministers, and European missionaries will remove to the regions beyond them.

'Already these natives pay for the education of their children one penny a week. We have in our schools nearly 3,000 such scholars. They contribute also between £300 and £400 a year to

missionary objects. What may we not expect, under God's blessing, when a fair trade shall be established instead of the present system, in which a few European merchants seek only timber, gold dust, palm oil, etc., and give scarcely any price for such produce as individual agriculturists can raise—indeed, give no cash prices, but only goods which the poor natives may not wish to have?

'You will judge, by the length of this letter, that the subject is one in which I take a deep interest, and I shall be glad if you can communicate this letter to Mr. Clegg or to any other benevolent cotton-dealers.'

In a letter written to another friend, a few years later (1859), Mr. Venn says :

'I came to the conclusion, ten or twelve years ago, that the only way to encourage the natives to send cotton to Europe was to open an establishment in the midst of native cotton-farmers, where they might see their cotton cleaned and pressed and packed for the English markets, and either receive cash for it on the spot, or else give orders for its being sold in England and English goods sent out in return.

'This is a scheme far too humble and simple for the coast merchants or governors, or other officials. I have spent hours in trying to convince the Governors of Sierra Leone and the Gold Coast, and others, of its practicability, but in vain.

'At Lagos, however, or rather at Abeokuta, I made the trial, and with perfect success. For the first four or five years our cotton gins and press prepared all the cotton sent to England ; now there are 200 or 300 gins at work, and five or six presses, in the hands of natives chiefly, and cotton is flowing to England in a stream widening every day, and Abeokuta is rising rapidly in every branch of commerce.

'My next experiment will be made at Onitsha, on the Niger. I feel very confident that the same results might follow there as have followed in Abeokuta ; only there will be a double work—(1) to keep open the communication with the coast ; (2) to support the industrial institutions at Onitsha.

'Mr. Macgregor Laird will accomplish the first work if properly supported. The establishment of the institution can easily be managed by our native missionaries who are settled there.'

Though Mr. Venn was considered by some of his friends to be almost too enthusiastic in his praises of the capacities and virtues of the African character, he was most cautious and prudent in all his business dealings with the natives. We find him writing to Mr. Clegg again and again to caution him against making large

advances to the natives. 'They have neither the capital, nor the commercial experience, nor the full understanding of commercial principles, to be trusted beyond prompt payments.' 'I dread the idea of encouraging the natives to order goods on credit; it will be the rock of danger in our projected measures.' 'The natives must not be trusted, but must be paid liberally for their produce.' This was written in 1852, and a few years later we find him again pressing upon Mr. Clegg the need of quiet and very careful action in developing trade. 'If large purchasers go into the interior and buy up the cotton, so as to produce a scarcity for home consumption, dissatisfaction and failure must ensue.'

This was his one charge repeated to his friends in trade again and again. Do not give the natives credit on any terms whatever, and try to deal directly with them. He saw that if Europeans began to deal on a large scale with the ignorant natives, there would soon arise a custom of making advances. These advances might be repudiated by the natives, and there would then be no means of compelling them to pay.

We think we have now given sufficient details of Mr. Venn's work in this direction to show this side of his character—a side which was completely known to only a few even of his intimate friends. He was above all things careful to keep those trading concerns apart from the general work of the Church Missionary Society. He felt their great importance as means to an end, but he never allowed any of the funds of the Society to be devoted to trade. All the money that was expended in this way was given expressly into his hands for this particular object. The trade was not in any way directed by the Committee of the Society, many of whom knew nothing of it, and very few of whom could have known the great importance their secretary attached to it. Nor could any agent of the Society in Africa ever mistake the nature of Mr. Venn's interest in the development of trade. He was very jealous of allowing trade to occupy the time or the thoughts of his missionaries, and carefully impressed this upon those friends who helped him.

Perhaps the nature and character of his interest in this work was best seen when he had one or two negroes staying with him. He was then completely in his element, and many who read these pages will remember well the happy art with which he used to draw forth from these guests the information he wanted.

One instance may be added of the important results which some-

times arose from his friendly confidential intercourse with Africans visiting England. In the year 1855 a negro merchant from Sierra Leone had brought his wife and family to visit England. After his usual kindly custom, Mr. Venn invited them all to his house and asked them about their travels. The merchant had travelled all about England, and had also visited Paris, and talked in a manner which showed that he must have spent a considerable sum of money. After some conversation Mr. Venn said, 'Well, now, if you can spend so much money on your travels, you ought surely to be able to do more towards the support of your own clergymen in Sierra Leone.' The African sprang to his feet and said, 'Of course we could, Mr. Venn; but so long as you treat us like children we shall behave like children. Treat us like men and we shall behave like men. We spend our money upon ourselves because you don't invite us to support our clergy. Whilst the Church Missionary Society pays for everything in Sierra Leone, and manages everything in Sierra Leone, there is nothing for us to do. Let us have a share in managing our own Church affairs, and you will see that we shall soon be able to meet our own expenses.'

To this conversation Mr. Venn often afterwards referred as having proved to him that the colony of Sierra Leone had then become ready to pass from the elementary stage of missions to the settled state of a native African Church, self-supported and self-governed.

This whole subject cannot be better illustrated than by Mr. Clegg's letter on hearing of Mr. Venn's decease:

*Manchester, Feb.* 5, 1873.

. . . . Excuse my saying, after my long connection with your father, that he was the wisest, most judicious, clever, and persevering clergyman I ever had to do with; and, I think, signally gifted for the high position he so long held, and which will be so difficult for others to fill. He used to come to Manchester, overhaul and inspect my books, and verify the African accounts as well as any of our accountants could have done. However, your father is gone to his exceeding great reward, and as his bodily infirmity had long been very painful, and as no one can doubt that he is now happy, the change to him must really be so great that it cannot enter into the heart of man to conceive it.

And if I wished to set a model of usefulness before any clergyman of ability, I should certainly take that of your father. We shall never know in this world the extent and ramification of it in this and other countries; and I am sure this ought, and no doubt will

be, a great comfort to you all ; for I feel sure that very much of the widespread success of the Society was owing to his wisdom and cautious energy of management. It will be difficult to find a successor even to carry on what he has so well begun, although it is comparatively easy to enter into other people's work.

THE END.

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